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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

Religious Miscellany;

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 2.] SECOND QUARTER, 1837. [Vol. VI.

[From the "Periodical Accounts," &c.]

I. MEMOIR OF BROTHER JOHN HENRY LEWIS STOBWASSER, MISSIONARY IN ANTIGUA, WHO DEPARTED THIS LIFE AT BERLIN, JANUARY 9, 1832.

(Continued from page 44.)

"During the passage of the French army and its confederate troops, which, about this time, began their campaign against Russia, I set out from Ebersdorf, March 30th, 1812, and was, on the 12th of April, united in holy matrimony with the single Sister Susanna C. L. Schmutz, at Gnadenfeld. On the 26th I was ordained a Deacon of the Brethren's Church at Herrnhut, by the late Bishop Herman Richter. Hence we proceeded in faith on our journey to England, and the Lord helped us through. Our friends advised us not to take Brunswick on our road, lest the authorities might suspect our intention of leaving Germany and becoming British subjects. Owing, however, to part of my goods being in that city, this step was unavoidable; and the fortnight's stay that we made in Brunswick, proved eventually of great advantage to us, as the passport, which I procured there, being countersigned in Cassel, carried us without impediment through the territories of Lüneburg and Hamburg, at that time under French jurisdiction. Thus we reached Altona in safety, whence we travelled by way of Christiansfeld and Copenhagen to Gothenburgh, cheered and refreshed by the kindness and assistance of our brethren in these and other places through which we passed. At length, on the 26th of June, we landed on British ground at Harwich, truly glad, and thankful to the Lord, who had helped us thus far. On reaching London, where we had hoped to meet with an early opportunity of prosecuting our journey, we were disappointed to find that the West India vessels had just sailed. The hope of a speedy arrival at the place of our destination, was still further diminished by the breaking out of war with the United States. Meanwhile, our detention of nearly half a year was agreeably beguiled by the society of many fellow-Missionaries, and the affectionate sympathy of the London congregation. We

improved the opportunity thus afforded us for learning English, in which Brother Ignatius Montgomery, at that time minister, rendered me material assistance, so that I could begin to hold meetings immediately on our arrival in Antigua. Oh! that the repeated experience I thus made, that the LORD does all things well, might more powerfully strengthen my confidence in him for the future!

"On the 12th of December we sailed from Portsmouth, in company of a numerous fleet, which, being increased off Falmouth to one hundred and twenty sail, afforded a brilliant spectacle. By Christmas we had made the island of Madeira, and on January 13th cast anchor at Bridgetown in Barbadoes. How were we rejoiced by the society of our Brethren and Sisters Ganson and Kaltofen during our stay of some days in this port! Hence we had a delightful run to the westward of Martinique, Dominica, and Guadaloupe, whose lofty peaks afforded the most interesting views; and on the 21st anchored, with sensations of holy joy and gratitude to our Divine Conductor, in the roads of St. John's, Antigua, where we met with a hearty welcome from the Brethren Richter and Sautter, who introduced us to our new residence and scene of labor in that town.

"Though truly rejoiced to find ourselves at length at our destined post, there were many things to which it required some time for us to reconcile our feelings. The evils of my self-complacent spirit were thus more fully disclosed to me, so that I often thought that I had come among the negroes not so much to teach *them* as to receive benefit in my own disordered heart, agitated as it was by alternations of despondence and presumption. My Saviour, however, gave me a love for my important calling, and I was never more happy than when engaged in winning souls for him. The crowds of negroes who frequented the meetings in the large congregation at St. John's, especially on festival days, when they appeared clad in white, made a deep impression on me; and I was forcibly reminded of a remark, made by Brother Ganson, as I was laboring to express myself to him in English:—that *the negroes in Antigua would soon open my mouth.*

"After remaining a year at St. John's we removed to Gracehill, a much smaller congregation, where I derived much profit from the company and experience of Brother Light. When he was called to Jamaica, in 1815, Brother Newby took his place. My intercourse with this humble follower of JESUS, who, though no student, was thoroughly acquainted with the Holy Scriptures, was also extremely useful and blessed to my soul; and though he was almost twenty-three years my senior, we lived very agreeably together.

"In 1816 the yellow fever spread its ravages for a considerable time throughout the island, and, amongst the rest, swept away several of our acquaintances. This awful visitation brought home to me the possibility of an early dissolution; and the examination to which it led, as to the real foundation of my faith and hope, tended to convince me, more powerfully than ever, of the

worthlessness of my own righteousness and merits, and to ground me more firmly on the merits of our Saviour, as the only plea which would avail with GOD.

"The distance at which the negroes belonging to the eastern division of the congregation resided, had long been a source of anxiety to the Missionaries of Gracehill, and many a wish was entertained, that an outpost at least might be established in that quarter; for in their remote and scattered situation it was impossible for the Missionaries to keep up any accurate acquaintance with their spiritual course, whilst the negroes themselves could only attend the Sunday services, and not always those. To remedy these inconveniences in some measure, one of us undertook every two months to visit on Blake's plantation, where a spacious hut was prepared for holding meetings, but which was insufficient to accommodate more than half the hearers; so that the public preaching was usually held under the shade of a large tamarind tree. Still, these and other occasional visits appeared to us inadequate to the wants of the district. Plans were formed and discussed, which, however, even to ourselves, seemed no better than pious wishes, the poverty of our Mission presenting apparently insurmountable obstacles to their execution. It was therefore a joyful surprise to us, when, in September, 1816, the two Houses of Legislature made a voluntary proposition to us to extend the sphere of our Mission, and, in particular, to found a new settlement in the eastern part of the island; assuring us, on our pleading the low state of our funds, of their readiness to come to our assistance: so that we could now believe, that the time for such an undertaking had arrived. In the following spring, having received the sanction of the Directing Board at home, the work was commenced. The Legislature made us a grant of land for the purpose, in the district of Nonsuch, accompanied by a considerable sum for the purchase of building materials, and the promise of a yearly salary for a Missionary. By the active help of the negroes living in the neighborhood, the ground was soon cleared of the underwood, briers, and prickly cactus, with which it was overrun. They next proceeded, with equal spirit, to drag timber to the spot, and construct limekilns, which succeeded admirably. The work must, however, have advanced very slowly, had it depended on the services of these negroes, as their leisure hours, the only time they could devote to it, were exceedingly limited. Great was our satisfaction, therefore, to learn that a numerous body of masons and laborers had been sent by the neighboring planters, to assist in the building. A negro of the name of Herman, one of the cleverest masons in the island, had the superintendence of the work, which led eventually to his conversion, though he had before been a most abandoned character. Encouraged by the help afforded us, though we had originally confined our views for the first year to the erection of a dwelling-house, we proceeded, in November, solemnly to lay the foundation-stone of a negro church, and had the pleasure to see a

large part of the shell completed before the sugar harvest, which usually commences soon after Christmas.

"It fell to my lot to be intrusted with the charge of this new station, which subsequently received the name of Newfield. I received the commission in childlike faith, as from the LORD himself, and was encouraged in the undertaking by the acquaintance I had gained, during my four years' abode at Gracehill, with the believing negroes, who were to form the germ of the future congregation. After some further time spent in making the necessary preparations, in which several members of the Legislature rendered me most friendly and valuable aid, we took a cordial farewell of our dear Brother and Sister Newby on the 12th of March, 1818, and repaired to our new station. The church, a handsome and substantial building, was consecrated on the 6th of December following. Amidst all the difficulties inseparable from an attempt of this kind, we were cheered by the desire which our people evinced for the word of GOD, and the joy they testified on having it so near them; and our Saviour owned and accepted our humble endeavors to serve him. The consideration that the negroes, unable themselves to read the Bible, depended on my instructions alone for that knowledge which was essential to their present and eternal happiness, often filled me with a painful sense of my insufficiency, and compelled me to turn with fervent supplication to the Shepherd and Bishop of our souls, that *He* would take the charge of His flock, and feed them like a shepherd. And how graciously did he hear and answer my importunate requests! how divine a sensation of his peace did he at times impart, when, conscious of my impotence, I pleaded his own promises before him! Whenever I could preach the Gospel in this frame of mind, poor in spirit, yet relying upon JESUS, I felt its power to comfort and invigorate my own weak and needy heart; I had access with confidence to the throne of eternal love, and took out of CHRIST'S fulness grace for grace. Yet, as the lark, after her joyous carol and soaring flight, descends again to earth, so these delightful experiences were often succeeded by far different ones; I felt that I could not build on any thing I had received, and that while the LORD made me a blessing to the flock, I must still, like them, work out my own salvation with fear and trembling, lest, having preached to others, I myself should be a cast-away.

"One of my most encouraging duties was to visit on the plantations, where I almost invariably met with a considerable concourse of hearers, especially on funeral occasions. This eagerness to hear the word of reconciliation induced me to make more frequent visits, and the proprietors and managers of estates afforded me every facility in their power for addressing their negroes. So great indeed was the desire of the latter for the word of life, that I could rarely visit the sick on a plantation, without being pressed by the healthful also to address a word of exhortation to them.

"My health, in this endeared place of abode, continued uniformly good, and I found that even in the West Indies a moderate degree of exercise was indispensable. My special thanks are

due to God, that though it was often near midnight before I reached home, from the stated visits which I made every Saturday to a plantation four or five miles distant, in order to preach to the negroes, I never caught any serious cold, highly noxious as the night-air is esteemed in this climate. It was otherwise with my dear wife; her naturally delicate health was gradually undermined by a residence between the tropics, and I therefore considered it my duty to ask permission to revisit Europe, with a view to her restoration. Leave was readily granted, but circumstances detained us a whole year longer in Antigua. During this interval the Lord favored me with convincing evidence, that my beloved negro flock had increased, not only in numbers, but in grace; and I was constrained to own, with salutary abasement, that many of them far surpassed myself in faith and love. On our being reinforced at Christmas, 1821, by the arrival of some fresh Missionaries, Brother and Sister Taylor moved to us at Newfield, with a view to take our place. We spent three pleasant months with them previous to our departure, in the enjoyment of cordial brotherly love. In the last half year of our residence in the island, we were favored to witness the consecration of two new Mission churches, viz. of that at Mountjoy, in the autumn of 1821, and that at Cedar-Hall, a week only before we sailed. Taking a mournful leave of our attached negro congregation on Good Friday, we proceeded next day to St. John's, to be in readiness for the vessel's sailing. On the last day of our stay, I preached once more, from a full heart, to a numerous auditory, on the wounds of Jesus; and next morning, April 15th, 1822, we went on board. Once only during the voyage were we in imminent danger, when a sudden squall overtook us, and before our few hands could shorten sail, split the fore-topmast. May 27th, we came to anchor at Liverpool."

After visiting several of our English congregations, our late Brother pursued his course to Germany, where Sister Stobwasser tried the waters at Ems and other places, which had been recommended to her, with the desired success. In the ensuing spring her health was sufficiently re-established to enable her to accompany her husband on a visitation to the Mission in Jamaica, with which he was intrusted by the Board of Directors. On his return to London he undertook a Missionary tour through the southern counties of England, to solicit subscriptions for the extension of our Mission in that island, and the establishment of Sunday Schools in Antigua. By the blessing of God, this journey not only produced considerable sums for the immediate objects contemplated, but led to the formation of several new auxiliaries to the London Association in aid of our Missions.

Though Sister Stobwasser's health had again become considerably impaired, she bore the fatigue of the journey to the Continent, whither they travelled by short stages in the summer of 1824, better than had been anticipated. Through the Divine blessing on the care and skill of her medical attendant in Brunswick, she was once more restored to a state of convalescence.

A considerable interval, however, still elapsed before our late faithful-hearted Brother was again regularly employed in the work he so much loved. His wife's precarious health precluded a return to Missionary service, while unexpected obstacles presented themselves to a permanent appointment at home. Meanwhile, he was usefully and blessedly employed in supplying occasional vacancies in several congregations. During the summer of 1825, he undertook the temporary charge of the congregation and school institutions at Königsfeld, in the grand duchy of Baden. In the winter of the same year, he served the congregation at Bedford for six weeks, during the absence of Brother Liley; and shortly after, occupied the pulpit of the German Church in the Savoy for half a year, during the illness of Dr. Steinkopf, its respected pastor. On returning to his native city, he had the pleasure to cheer the closing days of his venerable father, who was in his eighty-sixth year, and almost blind, and to strengthen him in the faith and hope of the Gospel.

At length, in June, 1827, he received a call to Berlin, to take the pastoral charge of the Brethren's congregation in that capital, which he accepted in reliance on the LORD's help. Here, amidst the various difficulties with which he had at first to contend, he found comfort and encouragement in proclaiming the love of a crucified Saviour, for he felt that the spirit of the congregation was with him. It was not long before he secured their confidence and affection, for every one was sensible that his testimony to the love of CHRIST came from the very depth of his soul—that it was his unalterable conviction—the result of his whole life's experience; and, after his departure, they bore an honorable record to the sincerity of his intentions, and the interest which he took in their individual welfare. He enjoyed the regard also of many friends of the Gospel out of our Church, and was an attached and active member of the Bible and Tract Societies, esteeming it the delightful duty of every child of GOD to contribute a stone to the building of his universal temple.

Till the end of the year 1830, he continued to enjoy firm health; but from that time he became subject to violent and frequent headaches. In June, 1831, he paid a visit in Pomerania to the society and friends in connection with our Church in that province, hoping that the journey might have a beneficial effect on his health. This hope, however, was disappointed; for having contracted a severe cold on the way, he returned home in a worse condition than he had set out. Violent sickness was now added to the distressing pains in his head, and his strength visibly declined. Still he continued to discharge his official duties, in reliance on Divine support, till the beginning of November, when Brother Dober was sent to assist him. On the 13th of that month, a solemn memorial-day in the Brethren's Church, though suffering under extreme weakness, he took a most affecting farewell of his beloved flock, in an address which will long dwell in their remembrance.

Many days of acute suffering were now appointed for him,

which extorted from him the frequent sigh, "Dear Saviour, help!" Toward the end of December his malady began to rage with increased violence, and his consummation appeared to be approaching. "One night of much suffering," writes his widow, "I shall never forget; for the LORD was very gracious to him. He prayed with great fervor, that his Saviour's merits might avail for him in this his time of need, and repeated with peculiar emphasis several verses, and amongst them one of his own composition, expressive of his hope soon to be permitted to exchange faith for sight. This felicity was granted him a few days after, in an unexpected manner. On the 9th of January, 1832, he rose for the last time from his bed, when he all at once complained of a strange and sudden pain, which compelled him to lie down again. On recovering himself a little, he beckoned me to him, and took a last calm but affectionate farewell. And now the Friend of his soul hastened to release him from all his sufferings. While those around him were singing the verse,—

'Thy sighs and groans unnumber'd,
And, from thy heart encumber'd,
The countless tears forth press'd;
These shall at my dismission,
To final rest's fruition,
Convoy me to thy arms and breast.'—

he drew his last breath, and his soul passed into the arms of its Redeemer, after a pilgrimage below of forty-six years and a half."

[From the "Periodical Accounts," &c.]

II. SOUTH AFRICA.

SKETCH OF THE ORIGIN AND PROGRESS OF THE UNITED BRETHREN'S MISSION IN SOUTH AFRICA.

[Read to the congregations at the Cape of Good Hope, at the Centenary Jubilee, on the 14th of February, 1836.]

SOON after the renewal of the Brethren's Church, in the year 1722, and particularly after the remarkable outpouring of the Spirit, which was experienced at Herrnhut in 1727, a desire was awakened among this favored little flock, to proclaim the glad tidings of salvation to their neighbors and fellow-sinners, and several Brethren were accordingly sent out to preach the Gospel; some to the adjoining countries of Europe, others to its distant colonies amongst heathen tribes; and the LORD, according to his promise, was with his servants, and blessed their faithful testimony of his dying love to many souls. Thus, within a few years, new settlements were formed, and Missions established in various countries.

The first Mission was undertaken in the year 1732, among the negroes in the Danish West India island, St. Thomas; and soon after, several Brethren were sent out as Missionaries to Green-

land, Lapland, Russia, St. Croix, and North America. Some of these Brethren embarked for their destination from Amsterdam, and made the acquaintance of pious individuals in that city, who were by this means awakened to a sense of their obligation to give the Gospel to the heathen tribes in the colonies of their own country. Their attention was particularly directed to the Hottentots, in whose land the Dutch had had a settlement ever since the year 1652, and two ministers of Amsterdam, the Rev. Mr. Van Alphen and the Rev. Mr. de Bruin, requested the congregation at Herrnhut to send a Missionary to the Cape of Good Hope. In consequence of this application, Brother George Schmidt was called to become a Missionary amongst the Hottentots, and set out from Herrnhut on the 14th of February, 1736; and hence it is that we celebrate this day as a solemn day of jubilee.

George Schmidt was born on the 30th of September, 1709, in Moravia. In his sixteenth year he was awakened to a sense of his sinfulness, and led with earnestness to seek the salvation of his soul; and being exposed to severe persecutions in his native country, he emigrated to Herrnhut, which was at that time a gathering-place of children of God from various churches and denominations. In the year 1728 he accompanied another Brother on a distant journey, in order to administer comfort and consolation to certain Christians, who were then suffering great trials and persecution, but was arrested and imprisoned in Bohemia, on the plea of having left his country clandestinely. His fellow-prisoner died during their captivity, and Schmidt endured the greatest hardships and all manner of ill-treatment, during six long years, being loaded with chains by day and night, until he was at last liberated in the year 1734. But these sufferings had by no means diminished his apostolic zeal for the spread of the Gospel, and the following year found him again on a journey on foot through several countries of Europe, in order to become acquainted with awakened souls, and to proclaim to them the glad tidings of salvation. Soon after his return from this journey he received a call to attempt the establishment of a Mission amongst the Hottentots in South Africa, which he cheerfully accepted, leaving Herrnhut for Holland on the above-mentioned day. His views and plan of proceeding having been duly inquired into by the Chamber of Seventeen, he obtained permission to proceed to the Cape of Good Hope in September, 1736. Some time, however, was spent in making the needful arrangements, and on the 4th of December he went on board the ship Rynsburg, Captain de Bruin, which, after having been detained for some time by contrary winds, set sail on the 11th of March, 1737, and anchored in Table Bay on the 9th of July. On the 4th of September, he left Capetown, in the company of a Sergeant Faustman and two Hottentots, Africa and Cupido, and arrived at the Company's post, Zoetemelk's Valley, on the river Zonderend, on the 13th of the same month. On the day following, he pitched his tent not far from Africa's hut, at a place now called Hartbeest-kraal, and immediately set about tilling the ground and building a hut,

whilst he at the same time preached the Gospel to the Hottentots, and endeavored to instruct them in the Dutch language.

On the 23d of April he left Hartbeest-kraal, on account of its proximity to the military post at Zoetemelk's Valley, and removed with eighteen Hottentots to a waste spot, then called Sergeant River, but afterward known by the name of Baviaans-kloof, where Gnadenthal now stands. Here he built another cottage, and on the 4th of May began again to keep school, and to preach the Gospel, at the same time instructing the Hottentots in gardening, agriculture, and various kinds of manual labor. His faithful endeavors for the good of his people were not in vain; an awakening took place amongst the Hottentots; and the above-mentioned Africa and Cupido, and a certain William, were the first who began to inquire about their souls' salvation, and they became in some measure his fellow-laborers and assistants. Though he had to struggle with various trials and difficulties, yet the Lord blessed the labor of his faithful servant beyond his expectation. His scholars grew both in number and in grace, and made such advances in Christian knowledge, that, in the year 1742, he ventured to baptize several Hottentots: namely, William, by the name of Joshua; Africa, who was called Christian; Cupido, named Jonas; two women, Magdalena and Christina; and after some time two more men; making in all seven individuals.

As soon as it became known, that Schmidt had commenced baptizing the Hottentots, a great outcry was raised against him, and he was summoned to appear before the Governor, the Dutch minister of Capetown, and the Council, and ordered not to baptize any more Hottentots, nor to administer the holy communion, on the unjust plea, that the Brethren's Church had no right to ordain him a minister of the Gospel. Being thus obstructed in his Missionary labor, he wrote to Germany, requesting leave to return to Europe, in hopes of there removing these difficulties, and then returning to his flock. Having obtained this permission in August, 1743, he intrusted his little property to Christian, one of those who had been baptized, and set out to Capetown in November. The scene which presented itself on his taking leave of the forty-seven Hottentots, who then composed his little flock, and of several European friends in the neighborhood, with whom he lived in Christian fellowship, was highly affecting. On the 28th of January, 1744, he appeared before the Council, formally requesting leave to return to Europe, which was readily granted; and having humbly requested the Governor, Zwellengrebel, that the Hottentots might be left undisturbed on the spot which they then occupied, he set sail on the 4th of March, and arrived in Amsterdam on the 22d of June.

The converts of Brother Schmidt remained together for some time, in the expectation that their beloved teacher would return, as he had promised; but the petitions of the Brethren in Europe, to be permitted to resume the Mission, were of no avail; and in process of time the Hottentots dispersed, or were removed by

death, and the place was altogether abandoned and became a wilderness.

At length, after the lapse of nearly half a century, a petition of the Directing Board was favorably received by the Chamber of Seventeen, in December, 1791, and permission granted to send two or three Brethren to recommence the Mission. Accordingly the three Brethren, Hendrik Marsveld, Daniel Schwinn, and Johann Christian Kühnel, were called to this service. On the 11th of July, 1792, they left Holland, and on the 23d of November landed at Capetown. In the company of Mr. Marthinus Thennissen, sen., then Baas, or overseer, at Zoetemelk's Valley, they set out from Capetown on the 20th of December, and arrived at the Company's post on the 22d. On the 24th of the same month they rode over to Bavianskloof, where they found remains of Brother Schmidt's dwelling, and several trees which were planted by him, but no Hottentots. From thence they proceeded to a Hottentot kraal on the Sergeant River, where they met Magdalena, who had been baptized by Brother Schmidt, being the only one left of his converts, and who was still in possession of a New Testament which he had given her.

In the month of January, 1793, they began, with the assistance of the Hott ntots, who assembled from the neighboring kraals, to build a house, being the present kitchen of the Mission-family at Gnadenthal. Toward the end of February they moved into their dwelling, having hitherto stayed with Mr. Thennissen, or slept in a tent at Bavianskloof; and in March the schools and meetings were commenced. The Hottentots of the neighborhood, some of whom were children of those baptized by Brother Schmidt, gradually collected round the Missionaries, erecting their huts near the cottage of their teachers. The word of the Cross soon evinced its divine influence on the hearts of the hearers, of whom a few are still alive; and one after another began to inquire about the things which pertain to their eternal happiness, and to make the important question, "What must we do to be saved?" the chief concern of their lives.

On the 19th of July, the first Hottentot woman, Anna Maria Mauritz, was baptized; and before the end of the year, five more were added to the Church by the sacred ordinance of baptism, of whom one is still living in the midst of this congregation. Meanwhile trees had been planted, gardens laid out, a watercourse constructed, &c.; and thus the present village of Gnadenthal commenced. In the following year twelve individuals were baptized, so that the Brethren, at the end of 1799, had already collected a small congregation of nineteen baptized, including the above-mentioned Magdalena, besides seventeen candidates for baptism. The number of inhabitants increased from year to year, and at the close of the year 1798 amounted to more than 700 souls.

The Missionaries had meanwhile to struggle with serious difficulties, some of which originated in the unsettled state of the country; and in the year 1795, their situation became so critical

and dangerous, that they were obliged, by the murderous threats of a number of rebellious inhabitants, to abandon their station, and seek a place of safety at Capetown; and to human appearance, the flourishing work of the Mission was on the eve of destruction. But the LORD approved himself a mighty helper of his weak servants in their perilous situation, as he has indeed done amidst all subsequent difficulties; for just at this juncture the colony was taken possession of by the English, and the Brethren were thus enabled to return to their home, and resume their labor, under the protection of a benevolent government.

Hitherto the meetings had been held in the small house first erected, or under the pear tree planted by Brother Schmidt, but toward the end of the year 1795, the foundation of a new building was laid, intended to be used as a temporary church and school, being the same which now contains the dining-room, library, &c.; and on the 24th of March it was solemnly opened for divine service. In the year following, a house was built for a cutlery, and a watermill erected, which proved a great advantage to the inhabitants of the place and to the whole neighborhood; and after the arrival of Brother and Sister Korhammer, in 1798, the present church of Gnadenthal was built, and consecrated on the 8th of January, 1800.

Meanwhile, Brother Schwinn had visited Europe, where he married, and in the year 1800 he returned with his wife, Brother and Sister Rose, and two single sisters, who were afterward given in marriage to the Brethren Marsveld and Kühnel. The number of inhabitants had meanwhile increased to upward of 1000 souls, and a dangerous fever making its appearance amongst the people, by which 162 persons were carried off that year, the increased number of Missionaries found abundant employment in administering spiritual and bodily aid to the sick and dying.

From 1803 to 1806, the Cape Colony was again under the Dutch government, during which time the Brethren had the happiness to enjoy the favor and confidence of the Governor, by whose earnest request Brother and Sister Korhammer served as Missionaries with the Hottentot corps stationed at the Wynbergen, first from August to October, in 1804, and then from May, 1805, to February, 1806, the colony having again been taken possession of by an English force in the month of January.

The arrival of new Missionaries from Europe, in 1806 and 1807, after the decease of Brother Rose, was very opportune, because the Brethren were thereby enabled to accept the invitation of the Governor, Lord Caledon, to begin a second station at Groenekloof. The Brethren and Sisters Korhammer and Schmidt were called to this service, who arrived at Groenekloof in March, 1808, where the first adult was baptized in June, and upward of 100 people collected before the end of the year. Our Saviour crowned the weak endeavors of his servants with his divine blessing: the number of hearers increased, and a growth in knowledge and grace was perceptible in many of these newcomers.

Nor was the blessing of the LORD withheld from the elder station, Bavianskloof, which, on the 1st of January, 1806, received the name of Gnadenthal, and the number of baptized members increased very rapidly. Thus, for instance, during the years 1809 and 1810, no less than 119 adults, besides 75 children, were baptized into the death of JESUS; and among those who were admitted as inhabitants, were also several families of the Caffre tribe. After the arrival of more Brethren from Europe, in the year 1811, a smithy and a carpenter's shop were commenced, and the needful buildings for the purpose erected, in order to further the outward prosperity of the congregation in Gnadenthal; and in the year 1813, by the assistance of friends and promoters of the Missionary cause in South Africa and India, the Brethren were enabled to build a separate school-house, the schools having hitherto been held in the church, and this building was solemnly opened for use on the 15th July, 1814.

In the year 1815, Brother C. I. Latrobe was commissioned to visit South Africa, in order to obtain a thorough knowledge of the state of the Mission, and to aid the Brethren with his counsel and advice. Four brethren and two sisters, destined to reinforce the Mission, sailed in his company. With his assistance a new piece of land was selected in the interior, for establishing a third station, to which another farm was afterward added. He likewise assisted in laying the foundation-stone of a new church in Groenekloof, where the number of inhabitants had increased to nearly 300.

In order to be able to commence the new Mission on the Witte-River, Brother Hallbeck brought a fresh band of laborers into the field in the year 1817, and shortly after his arrival the new church at Groenekloof was solemnly set apart for divine service, after which the old church was fitted up for a school-room. In March, Brother and Sister Schmidt, with Sister Korhammer, and the Brethren Schultz, Hoffman, and Hornig, set out for the Witte-River, accompanied by several Hottentots from Gnadenthal and Groenekloof. Having in April arrived at the place of their destination, they built their temporary huts close by the dwelling of the former proprietor, and were soon joined by several Hottentots from the neighborhood, who had been anxiously waiting for their arrival. In October the first adult was baptized, viz., Lydia Peters, and the labors of the Brethren promised abundant fruit, when, in the year 1819, the war with the Caffres broke out, which threatened the total destruction of the Mission. The Caffres carried away the whole herd of cattle belonging to the station, after having killed 9 out of 11 herdsmen, and thereby compelled the Missionaries, with their flock of 150 Hottentots, to abandon the place in April, and to seek refuge at Uitenhage; and shortly after their houses were burned and their gardens destroyed by the Caffres, and trodden down by the elephants. In October, however, the Missionaries were able to return to the station, where they founded the present settlement of Enon, the LORD granting his blessing, both to their labor for the temporal good of their

flock, and to their endeavors to build up his invisible Church. The number of buildings increased annually, and in the year 1821 the present church of Enon was finished, the number of inhabitants then amounting to more than 200.

The year 1822 was memorable on account of the great distress prevailing throughout the whole colony, and particularly in the western districts, which was also severely felt in the Missionary stations. Two successive failures of the crop produced a scarcity of the first necessaries of life, and the poorer classes suffered absolute hunger. Their sufferings were not a little increased by the unusual rains and storms which prevailed in the wet season, whereby destructive inundations were occasioned, and many buildings demolished; among the rest, one gable of the newly-built church at Groenekloof. But, by the mercy of our Saviour, these trials had no detrimental influence on the spiritual prosperity of the Missionary work; though at Gnadenthal, where the distress was most severely felt, the number of inhabitants diminished for a season, many being necessitated to leave the place and seek a livelihood in other parts of the country. By the benevolent aid of government, and particularly of our friends in England, Germany, and Holland, the Missionaries were not only enabled to assist the sufferers, but to take measures by which the outward prosperity of the Hottentots has ever since been essentially promoted; so that afterward they had abundant reason to thank our Saviour for his wonderful dealing, and felt themselves encouraged cheerfully to prosecute the work intrusted to them. The church at Groenekloof was repaired with all convenient speed, and reopened for divine service in June, 1823.

Before the end of the year, the Brethren found an opportunity of extending their sphere of activity, government having requested them to appoint a Missionary for the Leper Institution. Brother and Sister Peterleitner were accordingly called to this difficult service, and arrived at Hemel-en-Aarde in January, 1823, where Brother Peterleitner remained in blessed activity for six years, till he was removed by his Master's summons to a better world, in the year 1829. His successor was Brother Tietze, who, with his wife, has continued at this trying station up to the present time.

With a view farther to extend the work, the farm of Vogelstruiskraal, on the New Year's River, was purchased in the year 1824, and a fifth Missionary station, Elim, commenced in August by the Brethren and Sisters Bonatz and Thomson, accompanied by some families of Hottentots from Gnadenthal; whereby an opportunity of hearing the Gospel is afforded, not only to the Hottentot inhabitants of the place, but to the surrounding neighbors, for which they appear to be truly thankful.

Meanwhile severe trials had been experienced at Enon and its neighborhood, in 1823, similar to those which befel the western stations during the preceding year; the watermill having been carried away by the Witte-River, which had swollen to a destruc-

tive torrent, and the watercourse and gardens very much damaged. However, by the blessing of GOD our Saviour, and assisted by benevolent friends, the Missionaries were soon enabled to rebuild the mill, and repair the damage done to the gardens and fields. About the same time, the Brethren at Gnadenthal had the pleasure to finish the bridge over the River Zonderend, which had been begun in the year 1818, and was the first structure of the kind in the colony.

For a long series of years, the Brethren at Gnadenthal had been living in peace, unmolested by their neighbors, and were praised more than they wished or perhaps deserved; but from the year 1823 to 1826, various unfounded accusations were preferred against them by a neighbor, both privately and in the public prints; and because they apprehended that these attacks, however frivolous, might prove injurious to the cause of our Saviour, they thought it their duty to lay the whole affair before government. The consequence was, that the Governor, convinced of their innocence and their useful labors, expressed himself fully satisfied with their mode of proceeding, and authorized and officially confirmed the rules and regulations of the congregation. On this occasion a regular Board or Conference, consisting of the Missionaries, chapel-servants, and overseers, was instituted; first at Gnadenthal in March, 1827, and afterward at the other stations; which Board has the direction of all matters relating to outward order and regularity; and thus far, the signal blessing of our LORD has attended this institution. Thus the very attempt to injure the cause of our Saviour, was, under His wise guidance, made subservient to its confirmation and furtherance.

Probably these very trials, which for a season were very troublesome and distressing, contributed not a little toward opening to the Missionaries a new door for the furtherance of the kingdom of GOD. It happened, namely, shortly after these troubles, that a Tambookie chief, Bowana, applied to the colonial government for a Missionary, and the Governor, who by the above-mentioned circumstances had become intimately acquainted with the Brethren's cause, and formed a favorable opinion of their method of proceeding, requested them to commence a Mission among the said tribe; and thus Shiloh was founded on the Klipplaat River, by the Brethren and Sisters Lemmertz and Hoffman, and a few Hottentots and Caffres, government effectually assisting them in various ways at the first beginning.

This station has had to struggle with peculiar difficulties, owing to the heathenish habits and superstitions of the people, and the rapacity of the neighboring tribes, a party of whom attacked their little settlement a few months after its commencement, and obliged the Brethren to retire for a season to the Klaas Smith River. Another party of Corannas again made a murderous attack on them in 1833, killed and wounded several neighboring Tambookies, and carried away a considerable herd of cattle. Yet

their endeavors to promote the temporal and eternal interests of these poor heathen have not been without a blessing, and our Saviour has already begun to gather in a reward for the travail of his soul from among the Tambookies and the neighboring tribes, and to collect a small congregation from among the rude inhabitants of Shiloh, the first member of which, Salome, was baptized on the 6th of January, 1830. In the month of March, 1834, Brother Bonatz commenced preaching the Gospel without the aid of an interpreter, and the outward advantages which present themselves on the fruitful banks of a beautiful river, enable the parents and children to be steady attendants at church and school, whilst they are at the same time gradually weaned from their wandering habits, and accustomed to the more laborious pursuits of agriculture and gardening.

During this period Enon frequently suffered by severe droughts, which exercised an injurious influence on the temporal and spiritual interests of this congregation; yet the number of inhabitants had more than doubled, and new members were added to the church by baptism every year. The schools were not without a blessing; nor was the labor of the Brethren fruitless, in those external affairs which are necessary for the well-being of their flock.

The Hottentots under the charge of the Missionaries at Groenekloof increased in number from year to year. By steady industry in their agricultural labors, their outward circumstances have been much improved, and for their convenience a horse-mill for grinding corn was erected in the year 1830. Notwithstanding many faults and short-comings, the blessing of God our Saviour rested on the labor of the Brethren, and the number of baptized members was steadily on the increase.

During these years, many new buildings were erected at Elim and Gnadenthal, both by the Missionaries and Hottentots. Thus, for instance, a new convenient Mission-house, and a good water-mill, which is a great accommodation to the whole neighborhood, were finished at the former place; and at Gnadenthal, two schools, two dwelling-houses, and two houses for the use of a flourishing tanning business, besides several outhouses. A very remarkable revival among the neighbors had a salutary influence on the internal course of the congregation; and the meetings, particularly on a Sunday, were more numerously attended than ever before.

The congregation at Elim increased so much, that in the year 1834, a large church, one of the neatest buildings in any of the interior districts of the colony, was erected, and solemnly opened on the 18th of October, 1835; after which the temporary church was converted into schools. It deserves to be mentioned, as a proof of the increasing skill and industry of the Hottentots, that this beautiful structure was built exclusively by the Hottentots of Gnadenthal and Elim, whereas the Mission was at considerable expense to hire masons, &c., from Capetown, when the

churches at Gnadenthal and Groenekloof were built; which, after all, cannot be compared to that of Elim, for strength, beauty, and neatness of workmanship. Between Gnadenthal and Elim there is a piece of land called Houtkloof, occupied by several Hottentot families, all of whom have now joined the congregation at Elim. In the year 1834, the Brethren commenced visiting these people, and held meetings at their house, which the neighboring Dutch farmers also attended, and which have been productive of much good. At the close of 1835, a separate little building, containing a room for the visiting Missionary, was nearly completed.

A new door of usefulness was opened to the Brethren on the 12th of September, 1831, when the first infant-school was opened at Gnadenthal. This institution has been attended with great blessing both to the children and to the adult congregation, and has been the means of introducing considerable improvements amongst the bigger children of the other schools, for whose use a large room was added to the school-house, which was solemnly opened on the 24th of August, 1835. Similar infant-schools were gradually established at most of the other stations, namely, at Elim, 1832, at Groenekloof, 1833, and at Enon, 1835, where likewise a separate house was built for the purpose.

Besides the European laborers, several Hottentot Brethren and Sisters have been in blessed activity, both in the infant-schools, and in those for children of a more advanced age, for which we are truly thankful to our Saviour, and which we consider as an encouragement earnestly to pray, that he may prepare many more such laborers, and send them out into his harvest.

In the year 1835, Enon and Shiloh were in imminent danger, from the unexpected war with the Caffres; but our Saviour graciously held his protecting hand over them, so that no one was hurt by the hand of the enemy. The inhabitants of Enon were, indeed, under the painful necessity, on the 1st of January, of seeking a place of refuge in Uitenhage; but were permitted after a few months to return, and again to occupy their dwellings, which had been left unmolested by the Caffres, though they were in full possession of the surrounding country. The threatening danger was graciously averted from Shiloh, and the Missionary work was not materially disturbed by the war, though, according to human calculation, the situation of this place appeared to be more exposed than any other; nay, they were enabled, during the desolating war, to begin and finish their new church, which was consecrated on the 23d of December.

Thus hath the Lord, in a wonderful manner, preserved his people; and by means of weak instruments, in spite of numerous and serious difficulties from within and from without, extended and established his own work to the salvation of thousands of souls. To Him be glory in the Church, which waiteth for him, and in that which is around him, for ever and ever—Amen!

From the beginning of the Mission to the 31st of December, 1835, there have been

	Baptized.		Received into	Admitted to Holy
	Adults.	Children.	the cong.	Communion.
At Gnadenthal,	1450	1519	456	1219
Groenekloof,	425	518	92	392
Enon,	255	267	50	180
Hemel-en-Aarde,	190	27	3	74
Elim,	121	121	11	79
Shiloh,	34	34	7	18
Total,	2475	2486	619	1962

The present number of inhabitants in the different stations is as follows:—

	Communi-cants.	Baptized not yet Communicants.	Heathen.	Total.	School Children.
Gnadenthal,	627	609	170	1406	380
Groenekloof,	229	331	120	680	200
Enon,	127	224	88	439	120
Hemel-en-Aarde,	35	27	27	89	—
Elim,	77	164	141	382	118
Shiloh,	37	61	380	478	110
	1132	1416	926	3474	928

From the beginning of the South African Mission, 36 European Brethren and 36 Sisters, (including Brother G. Schmidt and Brother and Sister Lees,) have been engaged in its service, of whom, up to the 31st December, 1835, 15 had departed this life in Africa, 13 returned to Europe, and 44 were still in activity. Of those who had returned to Europe, 8 were still alive.

EXTRACT OF THE DIARY OF ENON, FROM JULY TO DECEMBER, 1835.

July 2d. The Rev. Mr. Nisbet, a Missionary of the Church of Scotland, stationed at Bombay, paid us a visit. He came to this country on account of his health, and we found in him a worthy servant of the Lord.

4th. The day before yesterday we spoke individually with our congregation, and to-day we held our Mission-Conference. In general, our people express themselves humbled on account of their sinfulness, and petition for admission to the Lord's Supper; but we wish to see further proofs of their dying more and more unto sin, and living in love and faith to the Saviour. The young unmarried persons are, alas! not in a very pleasing way; the young men are generally too indifferent about their spiritual welfare, and show little desire to be united to the congregation, or to become useful members of society. The young women frequently go into service at Uitenhage, where, amid many temptations from without, the warning voice, "Flee youthful lusts," is imperceptibly drowned.

Fine weather, pure air, and a clear sky—every thing combines in this healthy climate for the enjoyment of man. But there is a scarcity of water, the stony and wooded hills around Enon having no springs or wells; and therefore, with some of the best land in the world, the inhabitants can turn it to little account.

16th. This morning a little ice was seen on some stagnant water; this is very cold, for a place where the heat is at other times so intense.

19th. A baptized inhabitant of this place, who had served a short time in the present Caffre war, showed symptoms of aberration of mind; with his incoherent expressions, he also mingles complaints about his many sins, kneeling and falling to the ground, and calling on the name of the LORD. In a gentle manner we endeavored to console him with the assurance, that if he were truly penitent for his many sins, the Saviour would certainly pardon him. After a few days, however, he became mischievous, and ran into the houses, breaking every thing in his way.

29th. We were rendered uneasy by the report, that the Caffres had again made an inroad into the Zuurberg, and that on the heights of Johannakloof, about fifteen miles from here, a fire had been seen, which was regarded as a signal of the Caffres to their companions. Five armed men were sent out from Enon, who returned after two days, with the information, that they had nowhere seen any traces of the Caffres, and that the fire had been kindled by a farmer to burn some dry grass.

August 7th. During these times of war, many government stores are landed at Port Elizabeth, which are transported to Graham's Town, and further into Caffraria. About ten of the inhabitants of Enon have wagons of their own, and engage to convey these stores, for about twenty-five rix dollars per ton, from Port Elizabeth to Graham's Town. They are absent above a fortnight, and require twelve oxen to each wagon; and when they return, these animals are so worn out and meagre, that they are not again fit for work, till after several weeks' rest.

13th. On this remarkable day in the history of our Church, we had, early in the morning, a meeting for prayer, in the afternoon a love-feast, and in the evening the Holy Communion. We require a new measure of the Spirit to strengthen our faith and love, and this we begged of Him, who alone can cause the dry bones to live.

22d. Our people cause us much annoyance by hewing the timber which is still fit for building, sawing boards and rafters, and taking them away for sale. These woods have always been considered an appropriation on the part of government to supply the Mission and the inhabitants with the necessary timber for building, but not for sale. Their stubbornness and ingratitude give us much pain.

25th. A man with his wife and three children of the Fingoe tribe, who live under British protection, and are free from the oppression of the rest of the Caffres, came hither. They all appear-

ed in good health, their color black, with teeth as white as snow, the woman small of stature, as most of the Caffre women are said to be. By means of an interpreter, we learned that they were in search of their eldest daughter, who was said to have arrived in the district of Uitenhage in the wagon of one of the farmers. They spoke a dialect of the Caffre language; many of these Fingoes now come to the colony for employment.

September 1*st.* This morning we were rejoiced with the information, that Brother and Sister Stoltz would soon be with us; in consequence of which we went out to meet them, and conducted them with a hearty welcome to this place. With them we bless the LORD, who brought them hither in safety, after their being detained seven months at Gnadenthal, on account of the Caffre war. In the evening-meeting they were commended to the prayers of the congregation; after which, Brother Stoltz delivered the salutations of the congregations in the upper country.

2d. An officer arrived, inviting the young unmarried men to enter the service of government, who wish to form a provisional battalion of 400 men. Every one is to receive twenty rix dollars for clothing, and one shilling per diem. After much persuasion, nine young men were engaged for the temporary service of their country. Before these young men took their departure, they were admonished to be instant in prayer, in order to be preserved from the evil which is in the world, and in the corrupt inclinations of their own hearts.

21st. A man, who lives six or eight miles from here, came with three Hottentots, whom he had discovered in the woods, where they were regaling themselves on one of his cattle, which they had killed with their muskets. These three Hottentots, who declared that they came from the army in Caffraria, spent the night here, and one of them attended the evening-meeting; on the following morning they were conveyed to Uitenhage.

24th. The Rev. Mr. Morgan and his bride, with her mother and sister, came hither from Uitenhage, and proceeded to Somerset on the 25th. He kept a discourse in our chapel.

28th. There was a heavy thunderstorm last night; the rain fell in torrents, and penetrated into every dwelling. With surprise and thankfulness to GOD, we saw the Witte-Revier flowing again, which has not been the case for three years. Now there is hope that our people will be able to plant their gardens.

October 1*st.* The rain having moistened the parched soil, our people were busily engaged in ploughing and planting.

6th. Brother Fritsch arrived this morning with two wagons, from Shiloh; the journey was very difficult, and lasted three weeks.

15th. With special prayer for the blessing of our Saviour, that every thing we do may tend to the glory of his name, we this day commenced our infant school, in the house recently erected for the purpose. Brother Stoltz will take charge of the school, and had, for the first time, about forty children, from three to six years of age.

22d. Brother Fritsch, after finishing his business, set out on his return to Shiloh, with our best wishes.

November 8th. After the litany and sermon, two children were baptized. In the afternoon was the baptism of a youth, and a mother with her two children.

20th. After several days' gentle rain, Witte-Revier came down with great rapidity last night, and tore away one of our gardens, which had been made with great labor. The plants and vegetables had appeared very promising; now it is suddenly turned into a stony waste, as before. In speaking with several of our people, they declared themselves very thankful to the LORD for the refreshing rain; and added, that they earnestly desired new showers of grace for their hearts.

December. In the unfortunate expedition under Lieutenant Bailey, in which he and twenty-eight Hottentots were so unmercifully murdered, one of our inhabitants, Jonas Keister, is said to have lost his life. He was baptized here on the 8th of April, 1833, and was about thirty-seven years of age.

6th. We received a letter from the Civil Commissary in Uitenhage, requesting a list of all the male inhabitants of Enon, from sixteen to fifty-five years of age, and information respecting their arms and horses. After making out this list, it appeared that there are exactly 100 men of the above age resident in Enon, ten of them have horses, and fifty-four are armed with muskets.

31st. Through another year of distress and danger the LORD has helped us; his name be praised! A year has passed since the Caffres penetrated into the eastern parts of the colony, with murders and burnings, and we continue to hear fresh reports of their inroads, of the rising of the farmers, and the discontent of the Hottentots. We depend on the LORD of Hosts, who will protect his people. On the first day of this year, we had been forced to fly to Uitenhage; on the 20th May we returned, and found our village and its inhabitants graciously preserved. With praise and thanksgiving we close the year at the feet of JESUS, and commend ourselves to our brethren, and sisters, and friends, before the Throne of Grace.

In the year 1835, 7 persons were permitted to reside in our village; 2 adults and 18 children were baptized; 4 received into the Church; 8 adults and 4 children departed this life. At the close of the year, the congregation at Enon consisted of 127 communicants, 88 baptized adults, and 139 children, and 69 new people and candidates. Total, 423 persons, 20 less than last year.

W. C. GENTH, A. HALTER, J. W. STOLTZ.

EXTRACT OF A LETTER FROM BROTHER C. L. TEUTSCH.

"*Gnadenthal, March 4th*, 1836.

"DEAR BROTHER,—By the time this letter comes to hand, you will probably have already received a circumstantial account of our progress, from Brother Hallbeck; I shall therefore confine myself to what has occurred since his departure on the 8th of

February. We have, in the interval, celebrated our Jubilee, and you will doubtless like to know *how*. The prayer-day was combined with it, being postponed from the 6th of January; a general speaking was consequently held, which fell to the lot of myself and my wife, and afforded us an opportunity of becoming more closely acquainted with the individual members of this congregation. With thankful hearts we recognised the patience, grace, and loving-kindness with which our Saviour follows souls, till he secures them as his property; many we found truly intent on spiritual things; the young people occasioned us more anxiety, a considerable proportion of them being light-minded and indifferent. What is to be done with such? I know no other way than to go on unwearied in endeavoring to draw their attention to the welfare of their souls, and in imploring the LORD to open their hearts. Ten new-people were, at this festival, acknowledged candidates for baptism, 3 were baptized, 13 children received into the congregation, 12 persons admitted candidates for the Lord's Supper, 11 candidates confirmed, and 11 excluded members readmitted. A special meeting had been held with the last-mentioned class a fortnight before, in which their situation was plainly set before them, and an earnest exhortation given them, not to trifle away their day of grace. Most of them, at their speaking, expressed great contrition for their deviations, and all were truly glad and thankful to be readmitted into the bosom of the congregation.

"Brother Hallbeck had drawn up an account of the rise and progress of the Missionary work amongst the Hottentots, which we read to the congregation in these meetings before the festival. The church was decorated with flowers, and an inscription fixed up with the words, JESUS CHRIST, *the same yesterday, to-day, and for ever*. Early on the Jubilee morning, our Hottentot band woke us with the harmonious sound of flutes and clarionets. At nine o'clock we met for the morning service, and at ten was the preaching, after which three children were baptized. In the afternoon was the adult baptism, and in the evening the reception of the 13 children. The following day was likewise opened by a morning service, and then the school children, to the number of 380, had a love-feast, in which a number of suitable questions were put to them, and answered very satisfactorily and cheerfully. In the afternoon there was a love-feast for the baptized adults, and in the evening the celebration of the Lord's Supper. A peculiar interest was given to the festival, by a letter addressed to the Hottentot congregation by the Board of Direction,* and another written by Brother Hallbeck, from Groenekloof. To judge by all appearances, these letters were well understood, and properly appreciated by our flock. After the festival, I was overwhelmed with commissions of the answers which they wished me to give to them in their name.

"Were I to state my own impression of this festival, I should say that it was a peculiarly blessed season. A happy feeling pre-

* See Vol. V. page 541.

vailed throughout the place, but more especially was the LORD's presence manifested amongst us, when we met together in his house. All my fellow-laborers concur with me in this opinion, and, from the frequent expressions of the Hottentots on the subject, there is good reason to believe that our Saviour has made use of this solemnity to knock at the door of their hearts; we trust also, that many a youthful mind has been brought, by means of it, to serious reflection. As we had for some weeks previously directed the attention of our people to it, a greater number contrived to be at home on the occasion than are usually ever together at one time, and the church was thronged to overflowing in all the meetings. I have heard from all our settlements, excepting Shiloh, since the festival; and all the accounts agree in declaring that these two days were marked with signal blessing from the LORD. At all the places, the meetings were most numerously attended, and our Hottentots universally expressed their unfeigned thankfulness, that the LORD had sent his word to their forefathers, and preserved it to them to this day.

"Shall not the experience of what the LORD has thus far done for us, encourage us to look forward with joyful hope into futurity? Will He, who has now for a hundred years revealed himself to the Hottentots by his word and Spirit, as the only true GOD and Saviour; who, amidst all the storms of time, has proved that none can shut the door which he has opened; who has turned all the crafty and malicious counsels of the enemy to foolishness, and effected so much by poor weak instruments;—will he now withdraw his hand? No, most assuredly! He abides the same from eternity to eternity; the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, *saith the* LORD *that hath mercy on thee.* In his strength, then, we will prosecute our work; in his name we will set up our banners, and the word of his cross shall be our victorious signal.

"The following were the advances made in church privileges at the Jubilee, in the other congregations:—At Elim, 8 candidates for baptism; 7 baptized; 1 received; 3 candidates for holy communion; 3 confirmed; 5 readmitted. At Groenekloof, 2 candidates for baptism; 2 baptized; 2 received; 2 candidates for holy communion; 2 confirmed; and 7 readmitted. At Hemel-en-Aarde, 1 candidate for baptism; 1 baptized; 1 candidate for holy communion; 3 confirmed; and 1 readmitted. At Enon, 1 baptized; 1 received; 2 candidates for holy communion.

"Last week I paid my first visit since Brother Hallbeck's departure, at Hemel-en-Aarde. Amongst the poor sufferers in that lazar-house, there are many dear souls who rejoice in the LORD their GOD, and the assurance of a better world, and, relying on their Saviour's merits, watch their diseased tabernacles falling in pieces, in the hope of being the sooner with him in glory. Brother Tietze is yet an invalid, though able to attend to all his duties. Sister Tietze is well, but very deaf. It makes one shudder to visit the patients in their dwellings, such pitiable objects do

they present, and so offensive are the effluvia: yet, when you enter into conversation with them on the concerns of their souls, and find these poor cripples full of faith and joyful confidence in the Saviour's merits, it makes you feel ashamed of your fastidiousness.

"The infant, Charlotte Nauhaus, was happily and gently released from her sufferings, on the 25th of February, and her corpse brought hither the next day for interment.

"You may suppose that the weighty charge which now devolves upon me, occasions me, at times, no small anxiety. My comfort is, that our Lord and Saviour remains with us, and that his is the government; I make it my daily prayer to him, that he would help me through, so that I may in nothing endamage his cause, and I trust that he will support me, till Brother Hallbeck returns.

"Accept of cordial salutations from us all, and remember us faithfully in your prayers, for we greatly need them. Your affectionate Brother,

C. L. Teutsch."

"*April 26th*, 1836.

"A petition has been forwarded to the Governor on the subject of the detention of our Hottentots on military service, which was favorably received, and he promised to bring the affair to a speedy termination. Since then, seven of these men have returned home, and report that they had heard that their comrades would soon be dismissed. There are still seventy-two men kept on duty.

"Here at Gnadenthal every thing goes on in its usual peaceful course; though we perceive with pain that here, also, tares grow up amongst the wheat; and we remind both classes constantly of the great day of harvest.

"I spent the Passion Week and Easter at Hemel-en-Aarde, in order to conclude the quarter's accounts there as acting superintendent, and at the same time assist Brother Tietze in keeping the meetings. The rain prevented me from returning on Great Sabbath, as I had intended. One gable of the church there having given way, it was found necessary to unroof it, and all the meetings in the Passion Week were held in the church thus open to the sky, which, as the weather was fine, was by no means unpleasant. The rain on Saturday had drenched the building, but it cleared up the next day, so that we could pray the Easter Litany in the burial-ground. The patients make a point of being present on this occasion, and I was astonished to see some of them who had crept thither, to be in readiness, before the meeting had begun in the church. At ten o'clock I preached, and could with a warm heart proclaim to these poor outcasts, that their Redeemer liveth.

From Elim, Brother Luttring sends me frequent letters, from which I am glad to see that the work of the Lord continues to prosper. On their prayer-day at Easter, 9 persons were admitted candidates for baptism, and 11 for the holy communion; 11 adults

were baptized, 6 confirmed, and 2 readmitted; some of these live in the out-places.

"Brother Fritsch, of Shiloh, informs me in a letter of February 27th, that Brother and Sister Bonatz arrived there the day before the Jubilee, safe and well. On account of his absence, the speaking with the Tambookies was omitted, so that none but Hottentots were advanced in church privileges on that occasion. February 4th, our brethren and sisters there experienced a special preservation from the LORD. Brother Fritsch writes, 'that on the afternoon of that day, about 4 o'clock, the lightning struck the north gable of the church, passing from the summit to within a yard of the ground, shivering the windows and window-posts in its descent, and scooping out a line a yard broad, and one course of stones deep, the whole extent of the wall, except at the top, where it went completely through. In the evening-meeting, we brought our humble thanksgivings to the LORD for his kind providence in sparing our lives, and preserving our church from more serious injury. There have of late been many heavy storms round Shiloh, and several persons killed by the lightning.'

"*P. S. May 2d.* The day before yesterday, I received a letter from Brother Lemmertz, of April 4th, a slow post, stating that government are about to give an allotment of land to the Hottentots, about ten miles north-west of Groenekloof, and that the Civil Commissioner had requested the Missionaries to visit the new place weekly or monthly; that the Commissioner had also offered a clever Hottentot from their congregation the appointment of overseer there, which he had accepted, on condition that his teachers would visit the place. It is said that the location is large enough for four hundred Hottentots to settle on it. The government seem disposed to intrust the spiritual care of them to our Mission, though no proposal has yet been made."

FROM BROTHER LEMMERTZ.

"*Groenekloof, January 24th*, 1836.

"DEAR BROTHER,—I have nothing of importance to communicate, but hope, and believe I can say, that the LORD and his Spirit are still with our congregation, which is especially discernible at the Lord's Supper, and in our conversations with the individual members of the congregation. In the year 1835, 17 persons became candidates for baptism; 14 adults and 28 children were baptized; 8 persons were received into the congregation, and 8 persons admitted to the Lord's table; and 20 persons received permission to reside here. At the close of the year the congregation amounted to 680 persons, 12 more than at the close of 1834; of these, 229 are communicants. As our dear Brother and Sister Hallbeck are going to Europe, they will be able to give full information concerning us. I will only commend myself to your remembrance before the LORD, as well as those committed to our charge, especially my little flock of children, now amounting to 90. These little ones give me much pleasure; may the

Lord draw their tender hearts in love to himself, that they may all prove a reward for his bitter sufferings."

"*February* 28*th*, 1836.

"Our dear Lord is still unwearied in operating by his word and Spirit on many souls, for which we cannot sufficiently thank him. We could, however, wish to see more spiritual life in many members of our congregation. The speaking, preparatory to the Jubilee, which fell to the lot of myself and my wife, impressed us, however, with the pleasing conviction, that few or none are destitute of a desire to become the property of Jesus, and to live to him in this world. We would fain cherish the hope, that all of them, even the most backward, may yet become a part of the reward for his soul's agony. The speaking with our communicants was particularly encouraging, and the work of the Holy Spirit in their hearts was plainly perceptible."

[An account of the Jubilee Celebration now follows, agreeing in most respects with that contained in the preceding letter from Gnadenthal.]

"*April* 4*th*.

"I have little to add to the contents of my last, except that we are well, and cheerfully engaged in our respective duties. The Passion Week and Easter were days of real blessing from the Lord; and it was evident that the history of Jesus' sufferings and death still approves itself the power of God unto salvation. All the meetings during this season were numerously attended by devout hearers.

"From Easter last year, to this, 6 adults and 19 children have been called home to the Lord. A malignant kind of whooping-cough is rife at present among my beloved little charge; so that, for some weeks, I have not had more than half the usual number of children in my school; ten have been carried off by this epidemic, since the 15th of February."

FROM BROTHER GENTH.

"*Enon*, *January* 14*th*, 1836.

"Dear Brother,—Your favor of September 18th duly reached me on the 29th of December, with the Missionary Accounts, Text Books, &c., for all of which we are truly thankful.

"In your various trials and bereavements we take a deep interest. The earth is full of the goodness of the Lord, but at the same time it is a vale of tears; our path is often full of sorrows, and our eyes become fountains of waters. But it is all love; all divine goodness and compassion; oh, that I could at all times believe it with all my heart! It was a deep wound we received last May on our flight to Uitenhage, when our infant son, after many painful struggles, was taken from us. May the glorious hope of again meeting around the throne those we loved on earth, animate

me to walk as a pilgrim on earth, and have my conversation in Heaven.

"You inquire after the family of our friend, Charles Matthews, who was so cruelly murdered by the Caffres. After being stripped by them of every thing, they were very kindly received by Mr. Robert Hart, who lives near Somerset, and there they still are, viz. the widow, two sons, and a daughter. We were requested to receive the two sons to learn the smith and carpenter's trades, but our Missionary calling did not permit this. Now, it is said, they intend to return to their former place of abode. As yet, no compensation has been received for the several thousand head of cattle which were stolen by the Caffres; what they have done with them I do not know; it is said they have been driven into Hintza's country; great numbers must have perished or been slaughtered.

"Brother Bonatz came hither on the 5th, and on the 19th the civil marriage with Sister Paulina Müller is to take place at Uitenhage. Here in Enon, Brother Stoltz has undertaken the infant school, in which he is very busily engaged; there are at present between forty and fifty children, from three to six years of age. The other schools, and the meetings in the church, continue as usual. Our Heavenly Father has given us rain on our parched lands; the inhabitants have planted their gardens, and Indian corn and pumpkins are promising. Oh, that we might acknowledge every mercy with thankful hearts! Of the progress of the Mission, the accompanying diary will give information."

FROM BROTHER D. LUTTRING.

"*Elim*, *March* 16*th*, 1836.

"Dear Brother,—I think Elim would please you, just now, especially; it is delightful to see the eagerness and despatch with which our Hottentots run up their buildings; sixteen houses, begun but a short time ago, are already so far advanced, that they will probably be occupied before our winter sets in. A large plot of land has been cultivated by our inhabitants, and converted into fruitful gardens; another considerable piece of ground has been made arable, and most of our people have this year already seen their labors richly rewarded, having gathered in a tolerable harvest. We rejoice the more in their success, because it stimulates them to further diligence, to see that their labor is not in vain, and because the *rust* has destroyed the corn fields in a great part of the colony, in consequence of which the price has risen considerably, and, in many a district, corn is scarcely to be had for money. The Hottentots become more and more sensible that it is better for them to cultivate their fields and gardens, than to depend on hunting and fishing alone. We are glad to assist them as far as we can, especially by supplying them with garden seeds. Nor do we rejoice less over their internal progress; for we can clearly perceive, that the Spirit of God operates powerfully on

their hearts, and many incidents convince us that they grow not only in knowledge but in grace.

"You will naturally wish to hear some account of our schools. The infant school is under the care of Brother Meyer, assisted by a Hottentot sister, and is attended daily by fifty children; I have myself the charge of the other, which numbers sixty-nine children. When any other occupation prevents my attendance, which is too frequently the case at present, my place is supplied by a Hottentot female; but I hope soon to be more at home in my new avocations, so that I can attend as usual to the school. Since I began to teach writing and ciphering, the school seems inspired with new life; so that, instead of having to be driven to school as formerly, the children cry when they are kept away: it is a source of great delight to me, and my wife readily gives me her assistance one hour in the day. What renders it still more agreeable, is the increased accommodation we have for our scholars, now that the old church has been devoted to the purpose, half of it being partitioned off for the infant school, and the other half being given me for an additional school-room. The children in both schools have made considerable progress; some of my scholars are very hopeful youths, who will, I trust, some day, be useful as schoolmasters.

"The days of Jubilee were passed in blessing; all our school children had a love-feast on the second day, and this being the first occasion of the kind, they were transported with joy. The love-feast in the afternoon for the baptized adults, was varied with singing and appropriate conversation. We spoke of the great cause they had to thank our Saviour, for inclining the hearts of so many friends, especially in England, to assist in defraying the expenses of this Mission amongst the rest, considerable as they now are; and told them, that the greatest pleasure they could afford these noble benefactors in return, would be, to improve their privileges aright, diligently to attend the church and schools, and seek to walk more worthy of the grace bestowed upon them by the LORD, that they might become useful members of society and exemplary Christians.

"The members of our congregation living at Houtkloof, Droogekloof, and Goedvertroun, were all present at the festival, except one sick sister, besides many white and colored people, who came as guests. Our neighbors generally evince much hunger for the word of life. May our Saviour enable us, by his grace and Spirit, to divide to each a suitable portion; he has promised that his word shall not return unto him void, but bring forth fruit in its season. May he continue to lay his blessing on the proclamation of his word at this station, that the object of our residence here may be fully attained."

[From the "Periodical Accounts," &c.]

III. WEST INDIES.

We are again called on to mourn over the desolation, which the Lord has, in his mysterious providence, been pleased to cause in the ranks of his Missionary servants. The outcry of bereavement, which so powerfully awoke our sympathies last February, as it reached us from the island of Antigua, has been repeated with anguish no less poignant in St. Kitts. Three Missionaries have there fallen victims to the same fatal pestilence, the yellow fever, viz. Brother Abraham Scholefield, on the 22d of May; and Brother and Sister Schick, the latter on the 7th, the former on the 11th of June; all in the prime of their activity and usefulness, and eminently qualified for their important work. The situation of our dear Missionaries in this island was indeed most trying, all of the Brethren having, by turns, been laid up by the fever, and only one of them, Brother Seitz, being well enough to pay the last sorrowful offices to the departed pair.

The first intelligence of the afflictive visitation was communicated by Brother Schick himself, who states, in a letter of May 29th, that "the fever which had ravaged Antigua, had spread to that island, and carried off many young men, especially Europeans. The newly-arrived Missionary, Brother Theodore Roemer, was suddenly attacked by it on the 11th of that month, and so severely, that for several days his life was despaired of. Through mercy he was, however, spared, and was, at the time the letter was despatched, though still very feeble, quite in a convalescent state, as were also the Brethren Seitz and Simon, who were attacked by this disease, but less severely." Further details will be found in the communications given below, and in the heart-affecting letter of Brother Seitz, which completes the melancholy story. May the Lord himself comfort the hearts of the mourners, and may this chastisement be felt by us all, as an imperative call to greater zeal and interest in the cause, and more earnest prayer in its behalf!

From Antigua, we rejoice to learn, that all the Missionaries were again in the enjoyment of good health, with the exception of Brother Müntzer, who has returned to Europe with his four motherless children, for the benefit of change of air.

ANTIGUA.

EXTRACT OF THE DIARY OF THE CONGREGATION AT GRACEBAY, FOR THE YEAR 1835.

January 1*st.* O Lord, *be thou my shield and light*, &c., No. 350, 5. May this be fulfilled in our daily experience this year,—grant us light to discern thy leadings, and grace to follow thee. Enable us to run our race in faith and patience—to work out our own salvation with trembling — with zeal and love to testify of thee! Preached this evening from Numbers ix. 15–23, to a

goodly company, under the blessed perception of our Saviour's presence and blessing.

4th. Dear Saviour, let the blessing vouchsafed to-day, be an earnest of thy good-will to us and this congregation throughout this year. Preached from Joshua xiii. 1: "There remaineth yet very much land to be possessed." The church was crowded to excess, and we had the joy to witness the formation of a *Bible Association* among us, and to appoint one Sunday in the month for a special intercession for the spread of the Gospel, especially by means of the Missionary Societies, the School Societies, and the Bible Society.

5th. Went to Cedar-Hall, and brought back Brother Bayne and family; we are sorry to see him so very ill. Visited the sick on Harvey's and elsewhere this week.

11th. School and preaching thronged; adult school began at 10; preaching soon after 11; then instruction meeting to the children, and preparatory meeting for the adults. Rode to Harvey's and kept a funeral.

12th. Brother Bayne was so dangerously ill to-day, that his departure was expected; he was the picture of happiness, and rejoiced at the thought of being at home with our Saviour. We communicated the intelligence to all our fellow-missionaries, who sympathized with us and his afflicted partner. Brother and Sister Harvey came from St. John's, and the Brethren Schick and Möhne from Gracehill, to see him. Toward evening our LORD revived him a little. During the week we spoke with the communicants, and had the joy to see Brother Bayne continue to amend. Visited sick at Old Road and Harvey's; and rejoice to find such zeal among the people in reading.

Sunday, 18th. The joy of the LORD was our strength to-day. Schools for adults and children before preaching. In the afternoon we had a blessed communion; our dear Brother Bayne was able to be present with us; thirteen of our people were advanced in their privileges. Our hearts melted within us while meditating upon the bleeding love of our Saviour, and tears of gratitude flowed plentifully from our eyes.

19th. Opened the school this morning with eighty-two scholars. Visited the sick on the mountain, and valley; rode out with our dear Brother Bayne, who is a little better, and spoke with the new-people, &c.

Sunday, 25th. Our Sabbath-day labor is excessively fatiguing, lasting from 10 o'clock to 5 or after, without any intervals long enough to afford rest. Indeed these are occupied in listening to the particular affairs of the people. But the people attend well at church, and the LORD supports us in attending to them.

26th. Kept a funeral on Harvey's, and another on Brooke's; and preached at both places to large companies.

February 1st, Sunday. This being our adult communicants' day, and first monthly prayer-meeting, when we received the first month's subscriptions for the Bible Society, our labors were many and animated. Brother Bayne preached from Isaiah i. 19,

20; directly after which Brother Coleman and Brother Bayne addressed the numerous audience on the glorious objects of the Society, and offered up fervent prayers. About 4*l.* were received as first-fruits. The LORD bless the givers temporally and spiritually! Concluded with a short impressive discourse to the congregation, when 13 persons were advanced in privileges.

6th. Visited the assistant, Brother John Sharp, whose end is evidently drawing near; he is a humble follower of JESUS.

Sunday, 8th. Showery to-day, yet the services were well attended; the children had their love-feast, and about 150 were present.

9th. Took William Wyke and Paul Price to board with us, and train them up for teachers.

11th. About half-past 10 this evening we were visited with a smart shock of an earthquake.

18th. Having urged it upon the brethren and sisters, and especially the native assistants, to seek after those who have gone astray, and to bring them to the light which is graciously granted to us, the church was nearly filled; and as Brother C., being very unwell, had no intimation of the character of the company before him, he was himself surprised at the tenor of his address, till the people came to speak with him after the meeting. It was truly the work of the Spirit; let us take courage.

19th. Visited the sick on Harvey's.

Sunday, 22d. After school and preaching, four infants were dedicated to their Creator and Redeemer. Directly after, we were under the painful necessity of excluding twenty-nine persons from the congregation, and also of suspending seven from their church privileges.

March 8th, Sunday. In the evening the assistant, John Sharp, was buried, and a dying person visited, who departed as a contrite sinner to our Saviour. She was a woman of naturally strong passions, and, in her younger days, had led an indifferent life; but now her repentance and faith in the merits of our Saviour were equally evident. As her distress was at times very great, she was told of the healing virtue of CHRIST'S blood, and assured that He was waiting to be gracious; to which she repeatedly answered:—"Yes, that is what I want; I need it; I am vile; all corrupt; you know not half of my vileness." We continued with her long, for it was good to be with her, and we saw her head droop to rise no more. We sang many suitable verses, to which she was feelingly alive, and thanked us all. She closed her eyes in peace, at four o'clock next morning, and was interred on the following day. May the remembrance of Sarah Austin's last days prove a humbling lesson to her self-righteous owners, and to us also.

10th to 15th. Engaged in speaking with the communicants, and instructing three persons for confirmation. The Friday evening meeting for the communicants was very numerously attended, and much grace was vouchsafed, as we meditated upon the love and sufferings of JESUS.

Sunday, 15th. The church was overflowing. Brother Harvey

preached from John xiv. 6. Directly after preaching, four couples, who had been married at St. Mary's, came up to receive our good wishes and blessing; whom we commended to our Saviour's favor and guidance. At the holy communion three persons were confirmed, and the presence of our Saviour was powerfully felt. Shortly after, Brother Harvey informed the congregation that we were going to leave them, for Demerara. This was a trying hour both to us and them, and we wept together.

Sunday, 22d. School and preaching well attended. Kept the class of the new-people, &c., who had been spoken with during the preceding week. We trust that our labor with these people is not altogether in vain. Held a long conference with the assistants, in reference to advancing a considerable number in church privileges.

Sunday, 29th. Adult prayer-day and monthly prayer-meeting, &c. Sister C. collected about 4*l.* subscriptions for the Bible Society. At 11 A. M., Brother C. kept the instruction meeting, and supplicated a blessing upon all Sunday School societies and teachers. Shortly after 12, Brother B. read prayers, and Brother C. preached from John xii. 32, to a crowded and attentive auditory, with whom we united in fervent prayer for Missionary and Bible Societies. Directly after this, a couple just married came to receive our congratulations, &c. The congregation meeting, which soon followed, was a most solemn and blessed season, and certainly owned by our LORD. Brother C. kept an animated discourse, for we rejoiced to "see our Saviour's arms prevail, to mark the steps of grace." Twenty-three persons were received into our fellowship, and thirty-five became candidates for the same.

30th. Visited on Harvey's. Six couples have been married this month at St. Mary's.

April 12th, Palm Sunday. Gave instructions to the scholars on the subject of the day; preached from 1 Cor. v. 7, 8. Immediately after, we commenced the history of the Passion Season, with a suitable discourse and prayer; and, during the week, we held service for the old and sickly on all the estates, and continued the reading every evening in the church. These services were well attended, and very edifying to us all; and especially on Good Friday our hearts were melted at witnessing such large numbers deeply affected, while following the Friend of sinners up to Mount Calvary.

19th, Easter Sunday. The early dawn of this eventful day to dying man was ushered in by a delightful service in our court and church, equally solemn and cheering as on former occasions. We concluded the blessed services of this season with a suitable meeting, and the dedication of four infants by baptism to Him who bought them with his blood. Directly after we distributed a large number of Testaments. We may safely affirm, to the praise of our Redeemer, that the celebration of the important events of this season has been accompanied by grace from on high. Both we and our people have received a deeper conviction of the absolute necessity of keeping the eye of faith fixed on JESUS alone, as the true

source of our life, natural and eternal,—the only fountain from which sinners can derive cleansing and consolation.

20th. In these days we are putting into circulation a large quantity of tracts and small religious works, which, together with the distribution of the Testaments, keep us fully employed.

May 6th to *10th*. Speaking with the communicants; we kept a special meeting to induce to self-examination and prayer.

10th, Sunday. After school-instruction and preaching, we assembled around the table of the crucified JESUS, and partook of the sacred memorials of his bitter sufferings, under a deep sense of our unworthiness.

One couple was married at St. Mary's this month.

June 4th. We received a letter from London, which induced us to make immediate preparations for leaving Gracebay, and proceeding to Demerara before the hurricane season.

7th, Whitsunday. We held the services of this day with blessing to our souls; and have good hopes that the new Sunday School teachers, with proper support and inspection, will do very well, especially if they regularly receive previous instruction in the lesson they are to teach, and the same lesson be appointed weekly for adults and children attending the Sunday School. This plan has been found highly advantageous, particularly in increasing the interest they take in the meetings for religious instruction. Both we and our people here have benefited by the superior excellency of the Lesson System, in imparting and acquiring religious knowledge and practice.

Sunday, 14th. Very wet all night, but this morning it cleared up, and the church was crowded. Brother C. instructed the adults from 10 o'clock to 11, and then preached from Acts ii. 40, "Save yourselves from this untoward generation." We have good evidence, blessed be GOD, that many in this congregation are sincerely seeking the truth as it is in JESUS, and some are truly awakened, but there is a want of decision. We therefore exhorted one another to give full proof of our separation from the world and its ways; of our love and devotion to JESUS; of our determination to be guided by his word and Spirit. At the same time the awful state of others was faithfully set before them, and three assistants were excluded, all for conniving at the adultery of their families till every soul of them became corrupt. I fear that the adversary has more powerful preachers of lies in the congregation, than we are of the truth. But a seed shall serve the Redeemer, and gladly make known his righteousness; let us, therefore, take courage. The children next assembled for a general meeting and love-feast, and nine infants were dedicated in a solemn manner to their Creator and Redeemer by holy baptism. We then, with many tears, commended the congregation, the schools, the teachers, its future minister, and ourselves, and the Mission to Demerara, to the special grace and continued blessing of our Almighty Friend.

J. COLEMAN.

FROM BROTHER G. BAYNE.

"*Gracehill, May* 3*d*, 1836.

"DEAR BROTHER,—You no doubt have been expecting a letter from me ere now. And surely it is due, were it only to acknowledge the LORD's goodness toward me and mine, during the late fiery trial which has so diminished our number. On the 4th of December Brother Bigler and family removed to Gracebay. While weighing the multiplicity of duties which now devolved upon me, the words, 'As thy days, so shall thy strength be,' were brought to my recollection by the Spirit of Comfort. Next morning our elder child was taken dangerously ill of the prevailing fever, from which Sister Bigler had partially recovered previous to leaving us, and of which Sister Bayne has had a slight attack. The day following, after performing the Sunday's duties, I anxiously tended my sick child, but was myself taken very ill on the 7th, and grew worse during the night. It pleased the LORD, however, to bring us safely through the trial. Our younger child had an attack some time after.

"I shall now try to give an outline of what has been doing at Gracehill since our return hither; for you know that this was the first scene of our Missionary labors.

"I had often thought that, with the LORD's blessing, much good might be effected by assisting adults who have begun to read, but for want of a teacher could get no farther, or at least not so far as to profit by what they read. It struck me, that while Brother and Sister Möhne attended to the children in the school, I might be instructing the adults in the church. My views being approved of by them, on Sunday, May 3d, my intention of beginning to keep school the following Sunday, from ten to twelve o'clock, was made known; about twenty persons came during the week to have their names put down, and on the Sunday some of them were assembled as early as nine o'clock; many others came in the course of the following week; and as we spoke that week with our new-people, I found a number who had been trying to learn, ever since they heard of the intended gift of the British and Foreign Bible Society, on the day of emancipation, to every one who should be found able to read. I have often most sincerely wished, that at the same time that this Society passed their noble resolution, some other society had resolved to supply those who could not read, but had a strong desire to learn, with suitable books for the purpose. I am certain, that since I began to give out the *Emancipation Testaments*, as they are called by the negroes, I could have distributed many hundreds, and in most cases have sold them too, if not for their full value, at least for something considerable. I am digressing; but I would take this opportunity most earnestly to beg the friends of negro education to assist us here at Gracehill in the above-mentioned way, and more particularly with a set of large print cards, &c., for our day and Sunday schools. We have few cards large enough to be seen by a whole class at once. We are very desirous to instruct the smaller children according to the infant-school sys-

tem, but, with the exception of a few little books, are completely without the means. Brother Miller is zealously engaged in attending to the children's day and Sunday school: the number of scholars has increased; so that to accommodate their present amount, the school-house should be twice its size. I am just now having the cellar below it floored for their reception, and even this will still be inadequate to the purpose: however, we do not venture to do any thing more at present. Let me beg that you will use your influence to meet our wants and wishes.

"But to return to the adult school. In the space of a few weeks from the commencement, I had more than 90 on the list, who seemed eager to get forward, and to attend regularly. Of course, with such a number, I could not pay much attention to them individually; but seating them in a circle round me, I made them read a verse one after another in the Testaments, with which they had been or were now supplied, endeavoring to keep up their attention by asking some simple question, to which the Scripture just read would naturally suggest an answer: they seemed sometimes astonished to find how plainly, what before appeared a mystery to them, was by this means unfolded. I am sure you would often have been gratified to see the sable circle, not a few wearing spectacles, striving to read and to understand the words of eternal life. Nor was this all; during the week their assistance was eagerly sought by others, on the estates with which they were connected; and as soon as one or another thought, that he or she could read sufficiently well, a Testament was applied for, which of course I gave, if the claim was properly supported. So blessed have the above and similar efforts been, that under disadvantages, which I have in part described, I have with my own hand given 149 copies of the New Testament and Psalms, including a few to the day scholars, besides what have been distributed by the Brethren Möhne, Bigler, and Miller, in the same period. I have also sold to the adult scholars 46 of our text-books for the present year, and they would have taken as many hymn-books, could I have supplied them. Now to see these dear people coming, each with his Testament, and generally his text-book also, in a little bag, or neatly folded in his pocket-handkerchief, to the Lord's house, to read his word, and hear it expounded, seated during the services with a glistening or tearful eye, would methinks be gratifying to the friends of our black brethren, as, I can assure them, it is to me. But, thanks be to the Lord, the public meetings on Sundays are attended by hundreds besides.

"As to the week-night meetings, held on Wednesday and Friday, I was sorry, on our return hither, to find them so poorly attended, as is too much the case generally. Brother Bigler spoke of the good attendance which he had witnessed in St. Kitts, where, after the general address on Wednesday nights, a special instruction-meeting for candidates for baptism or reception had been begun; and on Friday nights, previous to the liturgy for the communicants, a similar meeting was kept for the candidates for the holy sacrament. After these meetings, the names of those in the

respective classes were called over. We began to keep meetings on this plan, which succeeded so well, that the attendance increased from a very small number to between two and three hundred, and often more; such as were prevented by lameness or other causes from coming, sent to let us know why they were not present when their names were called; and when we visited on the estates, they were desirous for us to see them, that they might explain the cause of their absence.

"Again, we noticed with much grief the exceeding wildness of the new-people, youths, and bigger children, who were very disorderly and unmanageable, when they came, in large groups, to their speaking, in an evening during the week appropriated to them. As they seldom came to the Wednesday meeting, it was impressed on my mind, that an exclusive meeting for them, at which the list of their names should be gone through, might prove a means of civilizing them, and preparing them to attend to the one thing needful. The Tuesday night was accordingly fixed upon for this purpose; they came flocking in from the different estates, as wild and unruly as ever. One night, for instance, while Brother Miller was engaged with one class, the assistant Thomas, seeing some disorder in another quarter, went to check it, when a rough youth seized him, and bit his finger very severely. Another night, as a troop were on their way home to J.'s estate, one boy cut another with his pocket-knife. Indeed it might have been asked, 'Why do you congregate such people together?' However, as we thought that it was of the LORD, the exhortation, 'Be not weary in well doing,' with the promise, that 'in due season we shall reap, if we faint not,' weighed more with us, than all the objections which might be brought forward. Many of them have attended constantly since we began these meetings, and have certainly, to say the least, become more orderly and more attentive to the things which belong to their peace. Many too have been led to attend, of whom we previously knew nothing: a considerable number of whom, on their professing a desire to devote themselves to the LORD, have had their names entered since the beginning of this year.

"At Christmas, I was unable to engage in any of my accustomed duties, having brought on a relapse of the fever, which had only left me a week before, by speaking with the new-people, candidates, and excluded. Brother and Sister Thraen were so far recovered, that they could come to our assistance. Brother Miller also came hither on Christmas Day, his dear wife having been interred the evening before. Brother Bigler kindly came over on that day from Gracebay, to examine the school children, and catechise the bigger ones on the history of our Saviour's incarnation; on which occasion they repeated the history from Luke i. 5, to ii. 20, without missing a word. With the help of Sister Thraen and my wife, I selected the rewards, which were distributed at the conclusion of their meetings. Nearly 300 were present. As soon as my health would permit, we continued reading the Harmony of the Gospels on Thursday nights, after which we kept a

class-meeting for our baptized members, which is still continued, and well attended. On our last adult prayer-day, April 24th, we had no less than fifty-nine persons promoted in church privileges. Constrained by the earnest desire of many, we, on the following night, began a weekly meeting for our excluded also, and read over the names of those among them, with whose present conduct we were satisfied. It might have been thought, that their names being publicly called over in the church as excluded persons, would have deterred them from attending, and answering to their names; but it was far otherwise. Not only were almost all present, whose names were called, but many others also, who afterward entreated that they might be put upon the list. I think I never shall forget that night. I had no idea till I entered the chapel that so great a number had assembled; they had entered with unusual silence, and seemed like so many culprits, awaiting the final sentence of the judge; there must have been 400 present, all seated still and silent as the grave. The daily word for the day was that strikingly appropriate Scripture, Samuel iii. 31–33, 'The LORD will not cast off for ever; but though he cause grief, yet will he have compassion, according to the multitude of his mercies,' &c.; and during the prayer for these poor outcasts, and my subsequent address to them, I had an encouraging perception of the LORD's presence. Great attention prevailed among them, and many tears were shed. During the week one after another called upon us: amongst them, some who had been excluded a number of years, speaking of their lost state, and soliciting our prayers, and manifesting a desire to attend to the things which make for their everlasting good.

April 17th, a collection was made here for the Bible Society, which produced 18*l.* 6*s.* 1*d.* currency. The secretaries for this island, T. J. Bourne, Esq., and Brother Harvey, were present, and were much pleased with the liberality and attention of those present. We desire to convey the expression of our sincere love to you and yours, and to all that love the LORD JESUS CHRIST, both their LORD and ours. And may the LORD, in his mercy and faithfulness, preside over, suggest, mature, and bring into effect, according to his blessed purposes, all that shall be done at the near approaching synod. With the sincere desire that every one in his degree and measure may forward the LORD's work in his own heart and elsewhere, I remain, &c.,

GEO. BAYNE."

FROM SISTER MORRISH.

"*Newfield, June 2d*, 1836.

"DEAR BROTHER,—Can you send me 'La Trobe's Anthems?' I wish much to teach them to our children here, and don't know them sufficiently without the notes. I have been delighted at Christmas and Easter to hear, 'Thou Child divine,' &c., and the loud 'Hosanna,' from our negro children in Spring Gardens, and long to hear the same strains at Newfield.

"Of our school here we hope to send you some accounts by

and by. At present I can only mention, that it seems on the whole to be in a prosperous state. Our day-scholars number about seventy, and our Sunday-scholars average one hundred and twenty. We have engaged one male and one female teacher, at three dollars per month each, which will be in part refunded by the small sum that we require from each child. Of the welfare of our Missionaries here, Brother Müntzer will fully inform you. Poor dear Brother, he left us yesterday with his four motherless children."

2. ST. KITTS.

EXTRACT OF A LETTER FROM BROTHER SCHICK.

"*Basseterre, May 29th*, 1836.

After the account given, p. 76, respecting the Brethren Seitz and Simon, he writes:—"The result was different with Brother Abraham Scholefield, who was taken ill on the 15th instant. I immediately sent for the doctor, who attended him faithfully three times a day, and did all that medical skill could suggest, but in vain! The fever raged with unabated fury, till on the 22d, at three o'clock, A. M., when he gently fell asleep in Jesus. In my conversations with him, as far as his weak state of health allowed, he declared that he believed our Saviour would receive him for His atonement's sake: of himself he had nothing to boast, but could firmly rely on Christ his Saviour. Two days after he was taken with the fever, his wife was safely delivered of a son; but the father could take but little notice of it. On the 20th he took an affectionate leave of his wife and children; and a heart-rending scene it was, for Sister S. swooned, was carried to her room, and saw him no more. His funeral was numerously and respectably attended. The St. Kitts Mission has lost an active and faithful laborer, after a short service of two years."

Another letter to Brother J. Ellis, of May 20th, contains a journal of these afflictive days, from which we extract some additional particulars.

"*May 14th.* Brother A. Scholefield and myself went to Bethesda to see Brother Roemer, and found him pretty lively, but that same evening the doctor's report was, 'very little hope.' On Sunday morning I went again, the symptoms still bad; but on Sunday evening the strength of the fever was happily broken, and from that time he began to recover, and is now, thank God, convalescent. Thus far well; but, alas! on Monday evening, the 15th, my dear fellow-laborer in Basseterre, Brother Abraham Scholefield, was seized with the same fatal fever. I sent immediately for Doctor Cock, who of course did not bleed him—he has no blood to spare — but has ever since treated him with pretty strong means, without being able as yet to break or arrest the fever.

"20th. Six o'clock P. M. Poor Brother Scholefield is becoming weaker and weaker; still fever, and still the mouth dry: the medicine has little or no effect on him, though he has taken about 200

grains of calomel since Monday evening. To him it does not yet seem clear, whether he is to depart at this time or not; he is resigned to the LORD's will, 'and knows he will receive him as a poor but pardoned sinner.' It is an awful thing to die, and, as Brother S. says, 'It is hard to part.' I told him I was writing to you; he begged to be kindly remembered to you. He is able to say but little, he is too weak.

21st. Saturday noon. Brother Scholefield worse—scarcely any hope left;—the fever raging with unabated fury—his groans are heart-rending—he can speak no more. Yesterday I had as much conversation with him as I could; his mind is easy. He knows Him who has atoned for his sins, and procured a full redemption for him; his prospect is clear. P. M. Ah, my poor Brother Scholefield is very ill! His mind is now wandering, and I must be with him: the LORD help us! If he ever recover from this attack, we cannot expect him to survive many years, for the medical men in attendance declare him consumptive. Poor Brother, he worked frequently above his strength; may the LORD be his shield and exceeding great reward! he was a faithful as well as an active Missionary.

"22d. Sunday morning, 3 o'clock. Brother Scholefield is no longer in the land of the living: his spirit has just passed into the arms of JESUS. Great were his sufferings all the day yesterday, till about 7 o'clock in the evening, when he fell into a slumber, which continued till his departure.

J. J. SCHICK."

FROM BROTHER SEITZ.

"*Bethel, June 21st*, 1836.

"DEAR BROTHER,—With a bleeding heart I take up my pen, to inform you of the severe affliction, which the LORD has been pleased to lay upon us here in St. Kitts. It was only on the 22d ult., that I was called to Basseterre to keep the funeral service of our Brother A. Scholefield. On the 5th of this month an express came with the intelligence, that all our brethren and sisters at Bethesda and Basseterre were laid up with the yellow fever. It was a very busy Sunday, with children's prayer-day, baptism, marriages, and two visits on estates. I left home at night,—rode sixteen miles to Basseterre, on my way found all very ill at Bethesda, and when I reached town, Brother and Sister Schick were in the very height of the fever. The weather was at the same time so hot, that it was almost insupportable. On Monday morning Sister Schick appeared to be sinking; our doctor attended her five or six times a day. The Rev. Mr. Davis called several times and joined with us in prayer, and we all did our best to cheer and support her; but she felt immediately that her end was rapidly drawing near. During the 6th, she was very delirious, especially at night. Though there was no lack of attendance, I could not leave her bedside for a moment. She often called me

by name, and said very distinctly, "Comfort! comfort!" We then knelt round her bed, and prayed earnestly to our dear Saviour, commending her soul into his merciful arms. Brother Schick was lying in another room, suffering violently from the fever; but I could not tear myself from his wife, who held me with both hands the last six hours; till, in the morning of the 7th, at 4 o'clock, when a solemn benediction in reference to her approaching departure, was pronounced over her, under a heart-breaking feeling in all present. As we rose up, she was translated into eternity.

"I now went to watch with my beloved Brother Schick, whose first words to me were: 'I shall soon follow my dear wife—I cannot live any longer.' At 3 P. M., I kept the funeral of our dear Sister, discoursing on Rev. vii. 14, 17. Many of the most respectable whites and a large concourse of negroes attended the funeral, while the Rev. Mr. Davis stayed to pray with Brother Schick and Sister Scholefield, and administer comfort to them. I was now able to change my clothes, which had been often wet through since Sunday morning. In the night our dear patient got some sleep, and appeared better in the morning, so that I returned to Bethel to rest a little; but on the 10th, an express summoned me to come immediately, if I wished to see him once more alive. I found him in a very low state, but still quite sensible, and he dictated a number of arrangements as to his little property, which were written down in the presence of Mr. Davis and our dear friend Charles M'Mahon, whose kindness and attention to the dear departed were unremitting.

"Saturday, 11th, at 2 P. M., the blessing of the LORD was pronounced over Brother Schick previous to his departure; but he continued still in great agony till 10 o'clock, when, after many prayers, we knelt down and sang several verses, which appeared to tranquillize and soothe him greatly. While we were singing No. 103, verse 6, his spirit took its flight to Paradise. There rest in peace!

"The funeral was on the following Sunday, and as neither Brother Simon nor Brother Roemer could leave the sick room, it fell to my lot again to perform the melancholy office, though my spirits were almost broken. As the corpse was brought into the church, the Sunday School teachers began the anthem: 'Beloved, white and ruddy,' &c. The overflowing congregation then stood up, and broke out at once into such sore lamentation, that silence could with difficulty be obtained. I had enough to do to restrain my feelings, or my heart would have broken too. The LORD, however, supported me powerfully; so that I was able to address the congregation from the same text as before. After the funeral, the congregation had a love-feast in memory of our dear departed brother and sister; it was such a one as I never witnessed before. I permitted those who had learned any hymns with their late teacher, to sing each one in turn, which gave them the greatest pleasure.

"On the 14th, I returned to Bethel, taking Charles Schick and

his nurse with me, to stay here till he sails for England, in the Hope. On the 15th, I had a severe attack of bilious fever, which, however, by the help of a large quantity of powerful medicine, was subdued by morning; but the weakness left by it was extreme. For the four following days, I could not hold up my head. Not till this morning could I sit up to write to you, and to Germany, by the daily-expected packet.

"Recommending myself and this Mission to your prayers and intercession before the LORD, I remain, &c.

J. D. SEITZ."

3. BARBADOES.

EXTRACT OF THE DIARY OF MOUNT-TABOR, FOR THE YEAR 1835.

January 4th, Sunday. After the services in our chapel I rode to Malverns, and kept a meeting in one of the negro houses, which, however, could not contain all the people. Most of them afterward expressed their thankfulness for what they had heard, and promised to come again.

5th. At the request of Mr. ———, who was dangerously ill, I visited him this morning. He told me that he had been so ill in the preceding night, that he expected to die; but at the thoughts of death he had trembled, knowing that he was not prepared to meet his GOD. He related that he had lately sent to Brother Taylor for a sheet of paper, and that the latter had sent a tract with it on the breach of the Sixth Commandment, which had been the means of opening his eyes to his sinful condition, and that he had resolved to alter his way of life, should GOD be pleased to spare him. I represented to him the necessity of performing his promises, and not forgetting them, as is too frequently the case, upon recovery.

9th. I visited a lady, who appears concerned for her soul, and takes pleasure in reading the books kindly sent out by the British Tract Society. The negroes for whom I intended to keep service, could not come, because their provisions were being served out; I accordingly rode on to the Cliff, to visit a number of poor white persons, who live there in great ignorance and ungodliness. These visits I had begun lately, and had been received by the family of a sick person with great kindness. To-day my reception in the same house was unfriendly; one after the other went away, and left me alone. This at first cast me down, but I soon felt ashamed of my unbelief, and sighed to the LORD for strength and comfort. My reception in the next house was better. While I was reading to the family, several neighbors entered, and listened with attention. Afterward, I asked them whether they would like, at another time, to hear more of their LORD and Saviour, assuring them, that out of love to their immortal souls, I was willing to visit them again. They appeared to accept my offer cheerfully, and promised to attend on regular days.

11th. It is very encouraging for us to observe, how the number

of our hearers increases; to-day the chapel was quite full. The LORD blesses the visits to the estates; we now see several attending regularly from places whence none came formerly. After the usual services, I rode to Edge-Cliff, and kept a meeting for the negroes under the shade of a sand-box tree. On my return, I called on a gentleman, who frequently avails himself of our lending library from the Religious Tract Society.

14th. I rode to the Cliff to visit the poor whites. To my surprise I found a pious female, who shed tears of joy at being able to pour out her heart in her solitude concerning the love of JESUS. I visited in seven houses, and found some of the inmates so ignorant of divine things, that they did not know of a Saviour; most of them were thankful for my visit. I hope the tracts which I distributed may prove a blessing to their souls.

19th. We had a full church; afterward I rode to Green's, and kept a meeting for the negroes there.

29th. I visited a lady, to tune her pianoforte. She told me, she had often had calls of conscience to attend to the concerns of her soul, but she had never attended to them. In the night of the hurricane in 1831, when she expected every moment to be buried under the ruins with her family, and hurried into an awful eternity, she had promised GOD to turn to him, if her life were preserved this time. I entreated her not to withstand the Spirit of GOD, but to turn to the Redeemer, who was willing to draw her with cords of love to himself.

February 1*st*. Mr. G——, an Independent minister, now on a visit to this island for his health, preached in our chapel, from Matt. xxii. 42. During the whole of his warm and lively address, every eye was fixed upon him. In the afternoon my wife and I went to Redlands. The boiling-house had been kindly prepared, and seats provided, and we had the pleasure of seeing a numerous and attentive assembly.

2d. I was requested by an assistant to visit his sick mother. I found her very ignorant, but willing to be taught the way of salvation. Afterward I visited poor Job Taylor, who is suffering severely from cancer; he begged me to pray with him. Thence I rode to Culpepper, and kept a meeting for the negroes during their noon-time.

10th. I was requested to visit ——, who was concerned for his soul, and wished to know what he must do to be saved. He confessed that he had lived in open sin till his old age, and that he was now endeavoring to shun evil and do good. I told him, he must turn to the Saviour, and implore pardon for his sins, and grace to follow him, not out of fear, but out of *love*. He promised to attend to my advice.

15th. We had the pleasure to see our chapel filled before the time of service; a great number remained outside. After the services I went to Edge-Cliff, and addressed the people under a shady tree.

24th. I visited Mr. ——, who had in his illness made many vows of reformation, but forgotten them after his recovery. I

perceived that my admonitions made but little impression, and left him with a heavy heart.

March 4th. I preached under the Cliff to a good company of hearers; and afterward distributed tracts to all who could read.

8th. I rode to a district which I had not visited before, called on eight families, most of them very ignorant of divine truth, and distributed some tracts.

22d. Last week and the present, we conversed individually with our communicants and new-people, and had the pleasure to perceive, that the Spirit of God does not work in vain on their hearts. One of them said: "I know, I am far from being what I ought to be, but I am no more what I was. Formerly I lived in perpetual disputes with every one; now when I am excited, I lay my hand on my mouth, and think of the Lord Jesus." On seeing a picture of the crucifixion, one said: "Oh, how much more should we love Him, for all he has done for us!" One of our assistants, who had hitherto shown much activity and faithfulness, acknowledged, that he had been led some time ago to take a share in a worldly amusement: this was the more painful, as his confession was not voluntary, but because the fact could no longer be concealed.

29th. As it rained this morning, we did not expect many at church, but rejoiced the more, at the usual hour, to find our chapel filled. Five persons were baptized, and three added to the church.

April 4th. I spent nearly the whole day on the neighboring estates, as most of the negroes are at home on Saturday. In one of the houses, a man told me, with tears, that he had lost his daughter, a child of six years of age; but what distressed him and his wife most was, that he had not sent for me to baptize her, especially as she desired it. But there was another matter in which he wished for advice: one of his companions had invited him to accompany him to Mount-Tabor, in order to be instructed for baptism; but he had no inclination, as he did not wish that he and his family, none of whom were baptized, should be separated after death. I represented to him, that the final separation would be between the good and the bad; and he then promised to come for instruction. In another house I was asked by a female, whether sickness was a punishment from God. She put the question, because her mother, who was ill, was often upbraided by others about it, when they were angry at her. I taught her the true nature of sin, and future punishment.

19th, Easter. On account of the rain, we could not finish the Litany for Easter morning in our grave-yard, but returned to the chapel. All the services were well attended, and our prayer is, that all who heard of the crucified and risen Saviour, may come out of darkness, and live with him for ever.

25th. My occasional visits to the negro village on the estate ———, I find have had the good effect of bringing some of them to attend, who formerly did not come to church. Next day I visited ten families under the Cliff; with some I was welcome, and

was requested by them to come again; but others, I perceived, considered visits of this kind quite superfluous.

May 5th. Visited the people on Malverns. Old Duchess, who always rejoices to see me, said: "We poor things formerly had nobody to tell us what we now hear; our Saviour would have brought many of us to his flock, if we had heard of him." Another, who expressed his pleasure on seeing me, was asked whether this pleasure arose from the truths he had heard at church. He answered, "Yes; I hear with delight what is said in church." "But do you live according to it?" In reply, he stated, that he could not yet resolve to practise every thing, which he was told was his duty.

11th. I visited poor Job Taylor; he is suffering beyond description from a large cancer; the wound was full of worms, and the smell nearly insupportable. He is, however, thankful to the LORD, that in his mercy he has brought him, at the close of his pilgrimage, to the way of eternal life; and the prospect of soon being at home with the LORD, alleviates all his pains. At the same place there is an old negro woman suffering from dropsy on the chest: how different is her situation from poor Job Taylor's! She only wishes to die, in order to be rid of her pains, and comforts herself with the good works she fancies to have done. My representations have hitherto been ineffectual.

16th. I visited the old and infirm on the estate Fisherpond. They rejoiced at my visit, and promised to pray to the Saviour, of whom they had not heard before; one of them, who at first seemed quite unwilling to listen, gradually became attentive, and afterward followed me from house to house. Since then she has become a regular attendant at chapel.

22d. Brother Taylor and I visited the Rev. Mr. Watts, with whom the Rev. Mr. Bernan, of the Church Missionary Society, is staying. The latter is well acquainted with the Brethren in Germany, and we spent a delightful afternoon together.

29th. We learned, that it had pleased the LORD to release poor Job Taylor from his sufferings, and at the same time, the old woman who lived near him, and who had often expressed a wish to die at the same time, which was thus singularly fulfilled.

June 20th. I rode to Draxhall, and catechised the people in the house of the proprietor; as the young people had had a school there for several years, they could give satisfactory answers. The manager had been with us at church some time ago, and invited me to come, which I did, for the first time to-day.

July 11th. I baptized three old negro women on the estate Fisherpond, after having instructed them for six months past: their declarations were touching and edifying, and testified that the Holy Spirit had been at work in their hearts.

12th. Brother Coleman, who was with us on his way to Demerara, preached, and though the service lasted upward of two hours, it did not appear too long for his hearers. Afterward he preached for me at Mr. Taylor's, and I held a meeting in the negro houses on Malverns.

30th. On my visits to the estates, I accidentally entered the house of a poor lame man, who has been sitting on one spot for the last six years. Although he and his family are nominal Christians, I found them as ignorant, especially of the doctrine of redemption, as if they had lived in the centre of Africa.

September 3*d.* A threatening hurricane caused us great apprehension this morning; heavy clouds, driven with great rapidity by the wind, excited our alarm. About 8 o'clock, fences, gutterings, and branches of trees were carried away by the wind; we closed windows and doors, packed up some necessaries, and commending ourselves to the LORD, retired into the cellar. At 12 o'clock, the wind shifted, and gradually subsided; for this preservation we joined in praising our great Deliverer.

6th. I visited an old man, who was accustomed to play the fiddle at dances, &c.; I inquired, whether he would play at a death-bed. He answered, "No, that would not be suitable." I asked, "What *can* comfort a dying person?" He replied, "We must go to church, and do good." This gave me an opportunity of telling him of the only comfort in the merits of JESUS.

December 25*th.* On this important festival, we had a full church, but not as many as we had expected. The children answered the questions put to them very satisfactorily.

31st. At our closing service for the year, we had the satisfaction of seeing our chapel crowded with hearers, and among them a number of whites. At the close of the year, we must exclaim, "LORD, enter not into judgment with thy servants!" for we feel our unworthiness and great defects. We bless the LORD, however, for having extended the sphere of our labors, and pray for help to win souls for his kingdom. May he send forth more faithful laborers into the harvest, for truly it is great. With reference to the abolition of slavery, we are excited to exclaim, "All ye that love the LORD, bless his name, for his goodness in this great work; it has broken down some of Satan's strongholds, and smoothed the way for the messengers of peace to proclaim the glad tidings of salvation."

At the close of the year, the congregation at Mount-Tabor consisted of 147 adults, of whom 42 are communicants; and of 57 children under twelve years of age. Besides these, there are 157 new-people and candidates for baptism, so that the whole number under our care is 361. With them, we commend ourselves to the intercessions of all our brethren, and sisters, and friends.

J. G. ZIPPEL.

EXTRACT OF A LETTER FROM BROTHER JOHN TAYLOR.

"*Sharon, May* 31*st*, 1836.

"MY DEAR BROTHER,—I am happy to be able to inform you, that the Mission-family here are all at present in tolerable health. We met in conference yesterday, here at Sharon, and in a special manner offered up our united supplications to our dear LORD and Saviour, the Head of his Church, in behalf of the venerable assem-

bly of our bishops, elders, and ministers, this day convened in synod at Herrnhut, that he would preside in their midst, and bless their consultations and resolutions for the welfare of our Church in Christendom and in heathen lands, both as regards spiritual and temporal matters. We hope in the course of next month to finish the new large chapel in Bridgetown. As soon as it is finished and consecrated, we intend to fit up the small chapel for a dwelling for the Missionary and his wife, who may be stationed there: it is large enough for two couples.

"The Sunday services at the three stations continue to be numerously attended, and an increasing desire for religious knowledge, and for the Christian sacraments and marriage, manifests itself among the apprenticed laborers. Indeed, we find it needful to be very strict in admitting them to baptism, as many are not actuated by right motives, but only wish to be Christians in name, and think to live in their old heathenish ways, in polygamy, dancing, and carousing, and such like things. We have had of late to exclude several for these practices; yet we can truly say, that we have many real children of GOD among our members, who love our Saviour, and will not be seduced to these things, though enticed and encouraged by such as ought to know better.

"Our day-school at Sharon, as well as the evening and Sunday school, are at present in a flourishing state. Though we cannot boast of very rapid progress being made by any of our scholars, yet we have the consolation to see, that our labor is not quite in vain; and we hope, that in future years, the seed that is now sown will spring up, and yield fruit to the honor and glory of our dear LORD. The day-school numbers at present sixty-six scholars, most of whom are from four to eleven years of age; the teacher we have at present, is a very suitable person for the purpose: she has naturally a very mild disposition, but at the same time possesses so much firmness, that she can govern the children with apparent ease.

"The rules and regulations of the school are the following:— It commences at nine o'clock A. M., and is opened by the children saying their morning prayer, the Christian Creed, and the Lord's Prayer. First, they read in classes, of which there are five, besides a spelling and an A, B, C class. The teacher attends to the first class, which consists of sixteen scholars, who can read in the Testament; over the others, meanwhile, monitors are placed. After their reading, they spell in classes. From eleven to twelve o'clock, one of the Sisters, (the Missionary's wife,) examines and exercises the children in a little mental arithmetic, &c., besides reading over their names to prove their regular attendance. Then the children have an hour for recreation. At one o'clock school commences again by teaching the children hymns; afterward the classes again follow in succession, the same as in the morning. At three o'clock one of the sisters instructs the first class in writing, two of whom have made a fair beginning with writing on paper; and afterward gives them some instruction in Bible history, making use of the picture cards which our kind friends in England have sent. She then hears the elder ones repeat the Scripture texts and hymns, and

concludes the school by singing a few verses with them. Some of the elder girls are also instructed in plain needlework, and marking. We have twice a week an evening school for adults and children, one evening for males, and the other for females; numbering in our books 110 of the former, and 102 of the latter. The usual number present each evening is from 50 to 60, who are also divided into classes, each class attended by a teacher, the whole being under the superintendence of one of the Missionaries.

"The Sunday schools are conducted in the same manner. Another evening in the week is devoted to the improvement of those who have been appointed teachers, and who also occasionally keep school at home, on the plantation to which they are attached; for which purpose they are provided with lights and books, and have latterly received a little money by way of encouragement, and as a stimulus to greater punctuality and faithfulness. Both teachers and scholars are expected to attend divine service on Sunday, and after the preaching the children have a short meeting for religious instruction. If any of the scholars or teachers are found guilty of immorality, they are expelled the school, or suspended from teaching, until they are penitent, and reform their conduct.

"The school at Mount-Tabor has about the same number, and is conducted much in the same manner. I shall request Brother Zippel to send you a report of it shortly. We have not yet been able to begin a school in Bridgetown, but hope to be able to do so when a brother and sister are stationed there, and the buildings finished; one is much wanted there."

4. TOBAGO.

EXTRACT OF A LETTER FROM BROTHER LIGHT.

"*Montgomery, June 24th*, 1836.

"Dear Brother,—I thank you for your sympathy in our discouragements; the expectation, that things will go altogether as we could wish, will never be realized; otherwise our labor would be comparatively easy. In that case we would soon bring our negroes in to the banquet, and introduce them as guests of the Bride, the Lamb's spouse. But we do and will rejoice, while perceiving, that, notwithstanding the depravity of human nature, and difficult as it is for the stubborn will to submit to the doctrine of Christ, the Lord has, even in Tobago, a people whom he has redeemed with his precious blood, and who love to walk in the way of his commandments. We pray him to increase them a thousandfold.

"You inquire, how it is that things are so backward with us, as there are proprietors who interest themselves in the good cause. This is rather a difficult question for me to answer to my own satisfaction, as there is something to be said both for and against all parties concerned in this work. However, so it was; I do not wish to say, so it is; for there is a growing desire after knowledge, and an increasing willingness among many of the apprenticed laborers, to hear the word of God, and conform to its holy precepts. Our

public services during this year have been remarkably well attended, and our schools are over-crowded, especially on Sundays; so that we are eagerly watching the progress of the carpenter in erecting the school-house, which we hope will be ready for our reception by the 1st of September. And we still hope, that we may be spared to see another and more suitable place of worship erected, than that which we at present occupy, which is wholly unfit for a sacred purpose.

"During the year 1835, there have been baptized here, 11 adults and 5 children; received into the congregation, 9; admitted to the holy communion, 11; become candidates for it, 7; departed this life, 6; excluded, 8; married, 7 couples.

"Brother and Sister Coates unite with us in affectionate salutations.

James T. Light."

IV. MISCELLANEOUS INTELLIGENCE,

DERIVED FROM THE WEEKLY REPORTS OF THE MISSION BOARD IN GERMANY, AND FROM THE MONTHLY REPORTS OF THE PROVINCIAL BOARD, AT BETHLEHEM, PENN.

1. Labrador.—Brother William Mallalieu in London, under date of the 11th of October, announces the safe arrival of the Harmony from Labrador. On her passage thither, with Brother and Sister Fritsche and Brother Barsoe on board, she met with more ice than the seamen recollected ever to have seen. On the 4th of August she safely reached Hopedale, where Brother Barsoe will remain. Brother and Sister Fritsche have been stationed at Nain. Agreeably to letters from the latter place of the 23d, and from Hopedale of the 10th of August, the internal course of the congregations had suffered little disturbance, and was on the whole gratifying; the meetings were well attended; and an examination of the school-children, held at Nain, afforded very satisfactory evidences of their progress in reading, and in learning passages of Scripture. The celebration of the Passion-Week and Easter was distinguished by a powerful perception of divine grace. Our European brethren and sisters, as well as the Esquimaux, in general enjoyed good health. On the 15th of September, the Harmony left Hebron on her return voyage, during which she had to encounter several violent storms.

2. *Greenland.*—By a letter from Brother John Koegel, dated the 9th of March, we received intelligence from Lichtenau. The unfavorable weather in autumn had prevented the Missionaries from visiting the out-places; but most of the converts living at a distance from the station were enabled to assemble at Lichtenau at Christmas. Both the schools and meetings were well attended. Our European brethren and sisters, as well as the Greenlanders, on the whole enjoyed good health; several children, however, had died of the quinsy.

3. *West Indies.*—In Jamaica, according to a letter from Brother Ricksecker at Fairfield, dated the 15th of August, a great drought had prevailed for several months, bringing in its train frequent conflagrations. On the 22d of July a fire broke out on one of the provision-grounds of the negroes, adjacent to the above-mentioned station, and spread with such rapidity through the dry grass and underwood, that the Mission-buildings were exposed to great danger; and it was only after the greatest exertions for several hours that the progress of the flames could be arrested. In the evening, the congregation at that place offered up thanks to the LORD, for this preservation. All our brethren and sisters in Jamaica, and, agreeably to letters dated the end of August, also those in Antigua and in the Danish West Indies, were well.

4. *North America.*—According to the latest intelligence from Salem, N. C., under date of the 14th of February, the circumstances of the Cherokee Mission continue to be very unpropitious. The Provincial Board for North Carolina had had an interview with the Chief, John Ross, who passed through Salem on his way to Washington, in company with other delegates of the Cherokee nation, both on the east and west side of the Mississippi; by which, however, the difficulties of the case were by no means diminished. Amongst that portion of the nation which has remained behind, the state of things is very melancholy, and the prospects in Arkansas appear to be not much better; on which account many of the Cherokees in that country are removing to Texas. Brother Clauder contemplated returning in a few weeks alone to the dispersed little flock of believing Indians, there to await the issue of the present state of things. Illegal claims for indemnification having been made by others, our Brethren were induced, contrary to their wishes, to urge their rightful claims, on the spot, by an authorized agent. The considerable indemnity, awarded to them in consequence, and in common with all others, to be taken from the sum of five millions of dollars, secured to the Cherokees by treaty, will, meanwhile, be considered by our Brethren as a sacred deposite, to be appropriated in one way or the other, for the benefit of that afflicted nation.

According to a letter from Brother Abraham Luckenbach at New-Fairfield, U. C., dated the 27th of January, the celebration of Christmas, New Year, and Epiphany, had been attended with blessing for the Indian congregation at that place. On those festive occasions, an adult female of the Mahikander tribe, was baptized, 4 persons were received into the congregation, and 2 readmitted. At the close of the year the Indian congregation consisted of 282 persons, exhibiting an increase of 15 persons. Their state of health was pretty good. Among the Indians, as well as the white people, there was a considerable scarcity of provisions. Our Indians were in expectation of obtaining from the British Government an indemnification for their losses during the last war between the United States and Great Britain, our Missionaries having last year received a compensation to the amount of $373.

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